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THE ASPECTS AND PROSPECTS OF UNITARIANISM.

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THE American Unitarians have had about fifty years of denominational existence. They date from about 1815. Individuals before that time are known to have held their theological opinions; some ministers preached them from their pulpits, and some of their congregations responded to them; but as yet Unitarians were massed with the community of Christian believers, most of them under the general name of Congregationalists, and there was no distinct and separating ecclesiastical line. There had long been three different phases of opinion, known as high Calvinist, moderate Calvinist, and Arminian, shading off into each other, but they existed within the same denomination without any rupture of Christian fellowship. To use the cant phraseology of the day, it was New England Congregationalism with its centre and right and left wings. The left wing finally split off and formed a new denomination, or, to change the figure, Arminianism ripened into Unitarianism.

What were the reasons of separation, and what was the central and animating principle with which the new denomination started on its career, are questions of commanding interest at the present time. Every denomination has its traditions, and if they be worthy ones and instinct with the

inspiration of God, it has a glorious past behind, urging it on with cumulative power and breathing upon it with all the ancestral fires. The day when it proves false to these traditions breaks the line of historic continuity, makes it apostate to its own truth, and either changes its character altogether or brings its organic existence to a close.

What, then, was the issue which Unitarianism made with the old orthodoxy ? and what was the grand and vital truth which it seized upon to herald anew, and which gave it a right to exist and have a place in history ? We have been told of late that its fundamental principle was to abolish all articles of faith. It was to do away with creeds and get on without them ; and this is what is meant by Liberal Christianity. Creeds, *CREDENDA*, are things to be believed. One must have strange notions of the dignity and sagacity of a class of men who should undertake, by associated action, to do the highest work that is done in this world ; namely, to Christianize and save it, and yet who start without anything to be believed. A mob which is an accidental agglomeration of bodies, without any common and unitizing soul, might come together without anything to be believed ; but we question whether any class of human beings, not bereft of ordinary sense, would undertake to form a church, or an association of churches, to do their work in such a world as this without any such bond of union to give them concentration and energy.

The fathers of Unitarianism were guilty of no such wretched fatuity, and if they had been, their congregations would have crumbled before their eyes. The principle which they enunciated and emphasized and held aloft as the shining badge of the new denomination was this : No *human* creeds, because we have a better one, even a DIVINE CREED, in the sacred Scriptures ; no human masters in the Church, because we have ONE MASTER, EVEN CHRIST. This we affirm, and shall easily show, was the position of Unitarians, and this made them distinctively a denomination. So far from undervaluing creeds or undertaking to abolish them, no class of

persons ever lived who made them of such supreme authority, and who insisted so earnestly that all contrivances which obscure their glory should be kept out of the way. They claimed that Unitarianism was the only consistent Protestantism. For Protestantism appealed to the Bible, instead of the Pope and his councils; and while the other sects pretended to do this, they at the same time made human *interpretations* of the Bible the conditions of membership, instead of leaving the disciple alone with his Divine Master and the Word of God. The distinction, they said, between a sect and a true catholic church is, that the sect has taken some human leader — Calvin or Luther or Wesley, for instance — and made his notions a finality, hence can have no future and receive no new truth out of the Word of God; whereas a church gathers itself around Christ alone, and receives truth at first hand from the living fountain itself. Therefore, said they, we are not a sect cut off from Christendom, but the inheritors of all the Christian ages.

That this was the broad and solid ground on which Unitarianism undertook to build and find a place in history, we proceed to show from three sources of evidence, — the covenants of the churches respectively, the constitution and publications of the first body which aimed at associated church action, the American Unitarian Association, and the declarations of men who had the best right to represent the denomination, and who most completely impersonated its idea.

I. We might fill pages of extracts from the covenants of the liberal churches. The first church which became publicly and distinctively Unitarian was that of King's Chapel, under the ministry of Dr. Freeman, whom Dr. Greenwood calls "the father of Unitarian Christianity in this country." This was in 1785. The proprietors, by a vote of twenty to seven, made alterations which involved the omission of the doctrine of the Trinity. Why? Because they were moved thereto "by the aid and influence of the Word of God." "Here," says Dr. Greenwood, "was a most auspicious and happy revolution,—an auspicious turning from the dominion of

*creeds and phrases of men's device to the easy yoke and authority of SIMPLE SCRIPTURE.” **

The churches in Boston and the neighboring towns known as “liberal” gradually followed, and uniformly through the same process. It was turning from “the dominion of creeds and phrases of men’s device” because they are obscurations of the one Divine Creed which has a right to shine through them and clear them out of the way. It was not so much a rejection of the Trinity and its kindred dogmas as a rejection of the process through which those dogmas were formed and entailed upon the churches. Leave the Word of God free to private interpretation, said they, and it will be powerful to quicken the soul and draw it up into the divine illumination, and the human dogmas will drop away of themselves.

The covenants of several of these churches are lying before us, and their substance is uniformly the same, with little variation of phraseology. Says one of them, “ You who now present yourself to be received into this Christian church do, in this public and solemn manner, acknowledge the divine authority and sufficiency of the sacred *Scriptures*, and profess your faith in Jesus Christ as the true Messiah, the Son of God and the Saviour of men.” Says another, “ *Possessing a serious and hearty belief in the Scriptures*, you do now, in an everlasting covenant, give yourself to God in Jesus Christ. You humbly ask of God the pardon of all your sins through Jesus Christ, and with all your heart you desire to accept him, your Redeemer and Saviour, as he is offered to you in the gospel.” Says another, “ You believe that the *Scriptures of the Old and New Testament* contain a revelation of the will of God and of what we are to believe and do to obtain remission of sins, acceptance with God, and eternal salvation. You resolve and promise, by God’s grace assisting you, to search and conform to this revealed Word in heart and life as the rule of your faith and practice.” Says another, “ You present yourself here wishing to profess your

* History of King’s Chapel.

faith in Jesus Christ the Son of God. Humbly asking of God the forgiveness of all your sins, and relying on the assistance of his Holy Spirit, it is your heart's desire and earnest purpose to become *a faithful disciple of our Lord and Saviour.*" And so on to the end. We have never known of a single one of those churches which inaugurated the liberal movement and reform which did not place itself on the same foundation.

But there are two churches from whose covenants we will quote more largely, because, from their position, from the impulse which they gave to the Unitarian movement, and the fulness with which their pastors embodied its spirit and power, they have a right, if any have, to represent the very *animus* of what we call Liberal Christianity. The first we shall quote from is the covenant of the Harvard Church, Charlestown, long under the pastorate of Dr. Walker.

"In the presence of God and before these witnesses, you offer yourself for admission to this Christian church. You regard this transaction as a profession of belief in the living and true God,— a testimony of your faith in Jesus Christ, and an acknowledgment of the *sacred Scriptures as containing the only perfect rule of faith and practice.* You design to commemorate the Author and Finisher of our faith in the manner appropriate for his Church, as one whom the Father hath sanctified and sent into the world to be our Teacher, Example, and Lord ; as having died for our sins, and risen again, and as being now exalted to be an advocate with the Father, to raise the dead and judge the world."

We next quote the "Confession of Faith," used by the Federal, now Arlington Street Church, the same which the members of that church assented to as read from the saintly lips of Dr. Channing.

"In the presence of God and this church, you confess your belief in the only living and true God, and you desire to live according to his will. You believe that THE SCRIPTURES of the Old and New Testament contain the records of God's revelations to mankind, and afford *the only perfect rule of*

faith and practice. You believe in Jesus Christ, the Son of God, as he is revealed in the Scriptures ; that he came into the world to be our TEACHER, SAVIOUR, AND LORD ; that he died for our sins and rose again, and that he is now exalted at God's right hand, to be our Mediator and Judge. Acknowledging with sorrow that you have sinned, and relying on the assistance of God's Spirit, do you now resolve to obey the precepts, and to follow the example of Jesus Christ, hoping through him to obtain the forgiveness of sins and life everlasting ?"

What becomes of the assertion that Dr. Channing repudiated articles of faith, and that Unitarianism started in the world without any creed ?

II. The Unitarian controversy broke out in 1815, and continued in its warmth and vigor till 1825. It continued after that date, but the great battle was fought during those ten earnest years. It was opened on the orthodox side by "The Panoplist," the polemic organ of Calvinism in those times. It was charged that the Unitarians were guilty of concealment and duplicity ; that whereas they used Scripture phraseology, and talked reverently of Christ, they were secretly undermining the authority of both, and letting down the churches to the level of mere natural religion. They were "deists in disguise." These charges the Unitarians repelled as cruel slanders. Dr. Channing undertook to refute them in a strain of indignant eloquence. The controversy was ably conducted. Doctors S. Worcester, Wood, and Moses Stuart being conspicuous on one side, and Doctors Channing, Ware, Noah Worcester, and Andrews Norton on the other. On both sides the appeal was to Scripture as the supreme authority, in conformity with the covenants of the churches.

The inevitable result was separation, and in 1825 the American Unitarian Association was formed, whose object was to draw together for sympathy and co-operation the churches thus sundered from the old Congregational body, and thus give to Unitarianism a conscious denominational ex-

istence. Besides mutual support and sympathy, it proposed missionary work,—the diffusion of "pure Christianity." For this they appealed to the churches for funds. What they regarded as pure Christianity, they took pains to inform the religious public without reserve. What they were to do with the contributions received from the churches and from benevolent donors, they made abundant and reiterated pledges. What Unitarians believed and were going to spread through the world, they took pains to publish, holding up their articles of faith in the face and eyes of the orthodox public, saying to them in substance,—It shall be your fault, not ours, if we are misunderstood. If you charge us with deism, or with setting aside the authority of Christ and his word, you shall do it falsely, and sin against light and knowledge.

To give these statements and constant restatements of the Unitarian faith made by the American Unitarian Association, would not be to write an article, but compile a volume. They are specially full and explicit on the point whereon the orthodox party had charged Unitarians with a relapse into deism, or mere natural religion. In a tract of the Association which passed through twelve editions, and we know not how many more, on some of the "distinguishing opinions" of the denomination, we have this statement put conspicuously at the head.

"We regard the Scriptures as the records of God's successive revelations to mankind, and particularly of the last and most perfect revelation of his will by Jesus Christ. *Whatever doctrines seem to us to be clearly taught in the Scriptures, we receive without reserve or exception.* We do not, however, attach equal importance to all the books in this collection. Our religion, we believe, lies chiefly in the New Testament. The dispensation of Moses, compared with that of Jesus, we consider as adapted to the childhood of the human race, a preparation for a nobler system, and chiefly useful now as serving to confirm and illustrate the Christian Scriptures. *Jesus Christ is the only Master of Christians, and whatever he taught,*

*either during his personal ministry or by his inspired apostles, we regard as of divine authority, and profess to make the rule of our lives.”**

But the Association did not rest in mere statement. It sent out tracts to the churches, designed to make these statements good by showing the ground of them. Two tracts are lying before us, admirably and ably written, on the origin, peculiarities, and transmission of the Gospel narratives, in which the argument is clearly and concisely put in favor of their authenticity and genuineness. This is done to meet “the flippant objections of infidelity.” Having shown that “the essential gospel has been, like Jesus himself, the same yesterday, to-day, and forever,” the tract sums up the auspicious result of the argument:—

“Thus has the past ever been safe. Thus, too, is the future secure. Amid all the revolutions and vicissitudes of earth, the gospel will still be accomplishing the thing wherefor it was sent, and no one can turn it aside from its silent and steadfast way. The assaults of its enemies are in vain. The gates of death shall not prevail against it. The mouldering fingers of time, that efface everything else, shall not destroy this. The grass withereth, the flower fadeth, but the word of the Lord abideth forever.”†

We make one more citation. Steadily, and over and over repelling the orthodox allegation that Unitarians are not Christians, the Association proclaims in its tracts their claim to the title and the grounds of it. They state what it is to be a Christian as they understand it. To be a Christian, not merely in the general sense of not being a pagan is thus defined:—

“*Every man who believes the Scriptures is a Christian, in opposition to a deist or infidel, who does not believe the Scriptures.*”

This, however, is not the “special and saving sense of the word,” which is declared to be the same as “a disciple of Jesus Christ.”

* Tract, No. 108, 1st Series.

† Tract Nos. 254 and 256 1st Series.

"To be a disciple of Jesus Christ, two things are necessary,—to receive him as an instructor and to obey him as a master. To receive Christ as an instructor, to regard him as the teacher of our souls, at whose feet we are ready to sit as humble and docile pupils, and receive without question whatever he may communicate respecting God and his character and purposes. He that is thus eager and willing to learn of Jesus as God's appointed teacher, or, which is the same thing, to take his religion from the New Testament, is so far Christian. And he has a perfect claim to the title when he carries into practical effect those instructions, and faithfully conforms himself to them in heart, disposition, and conduct. This faith in him as a Divine Teacher, and obedience to him as a Saviour, constitute a Christian." Farther on, and with more detail: "Conscious of his own insufficiency, he casts himself upon the Scriptures in all his anxieties about religion and his soul, *acknowledging no other rule for his faith, and no other guide to his conduct.*"*

As if these proclamations by its tracts were not enough, and to give double assurance to the churches, the Association, at one of its annual meetings, passed the following vote, without a dissenting voice:—

**RESOLVED, THAT THE DIVINE AUTHORITY OF THE GOSPEL,
AS FOUNDED ON A SPECIAL AND MIRACULOUS INTERPOSITION
OF GOD FOR THE RELIEF AND INSTRUCTION OF MANKIND, IS
THE BASIS OF THE ACTION OF THIS ASSOCIATION.**

For forty years, the Unitarian Association had been making these proclamations of the liberal faith. Other articles of course were added, but these were always foremost. On such grounds the appeal was made to the churches, on such grounds their confidence was claimed and won, on such grounds their contributions were received for missionary purposes, and by these protestations they undertook to silence the charges of orthodoxy and spike its guns.

* Tract on "The Christian Name, Character, and Hopes." See works of H. Ware, Jr., vol. ii. pp. 254, 257.

III. So much for the Divine Creed of the liberal churches, whether in their separate or associated and denominational existence. The opinions of the leading minds of Liberal Christianity, those who shaped it and toned it as one of the forces of the age, are also to the same purpose. We have left ourselves small space in which to cite them, but there are three which we must not omit entirely. Unitarianism, says the younger Ware, as he understands it, is the most consistent adherence to the sublime principles of the Reformation in that it has "thrown away every creed but the Bible, and unseated every judge but Christ." All the more unreservedly are these two articles of belief restored to their rightful and sole supremacy. Having shown that Christ is the Head of the spiritual dispensation which God has set over us, he goes on to say, "Then it follows that in all questions of religious truth we are to be implicitly guided by his word, all that is said by himself and his apostles respecting 'the power that was given him' 'the wisdom of God that was upon him' 'the spirit imparted to him without measure,' — all implies that he speaks from the divine fulness with an authority from which there is no appeal." And so on through a dozen pages.

Twenty-five years ago, and a little more, a volume written by Dr. Dewey was published and circulated, whose object was to inform the world as to what Unitarians believe. Of course it spoke with no other authority than that which the commanding position of its author gave to it, holding, as he did, the universal confidence of the denomination. The statements already given in the covenants of the churches and the tracts of the Association are reiterated and put foremost. Disclaiming for Unitarians any belief in mere verbal inspiration, or dictation, it goes on to affirm a higher one. "Enough it is for us that the matter is divine, the doctrines true, the history authentic, the miracles real, the promises glorious, the threatenings fearful. Enough that all is gloriously and fearfully true, — true to the divine will, true to human nature, true to its wants, anxieties, sorrows, sins, and solemn destinies.

*Enough that the seal of a divine and miraculous communication is set upon the Holy Book.”**

Dr. Channing is so full on these two topics — the authority of Scripture and the Divinity of Christ — that Rev. Frederick Robertson, a Trinitarian, recommends his friends to read Channing for higher and more inspiring views of their Saviour. He warred with human creeds, and would have them swept away because they came between the soul and its Divine Master, and obscured his glory. “ My first objection to them is that they separate us from Jesus Christ. To whom am I to go for my knowledge of the Christian religion but to the Great Teacher, to the Son of God, to him in whom the fulness of the Divinity dwelt? This is my great privilege as a Christian, that I may sit not at the feet of a human, but a Divine Master; that I may repair to him in whom truth lived and spoke without a mixture of error, who was eminently the Wisdom of God and the Light of the world. And shall man dare to interpose between me and my heavenly guide and Saviour and prescribe to me the articles of my Christian faith?”

“ I cannot but look upon human creeds with feelings approaching contempt. When I bring them into contrast with the New Testament, into what insignificance do they sink! What are they? Skeletons, freezing abstractions, metaphysical expressions of unintelligible dogmas, and these I am to regard as the expositions of the fresh, living, infinite truth which came from Jesus!”†

The same views are set forth, and with the same burning eloquence, in his great sermons on the Evidences of Christianity and on the Character and Love of Christ.

Such were the constitutions and traditions of the liberal churches, such were the protestations and pledges of Unitarianism when, in April, 1865, a National Convention was called to meet at New York.

* Discourses and Discussions in Explanation and Defence of Unitarianism, p. 18.

† Works, vol. ii. pp. 291, 293.

It is important here to observe that the Convention was called by a committee of the American Unitarian Association, the identical body which for forty years had been making these pledges and protestations. The circular was sent to the identical churches whose covenants we have extracted from, and who were generally presumed to stand on the two articles of faith which were declared to be fundamental ; and which were, in the words of their own tract, twelve times repeated and penned by Channing himself,—“Jesus Christ the only Master of Christians” and his teaching “of divine authority and the rule of our lives.”

There was no want of explicitness in the circular call of the Convention. Its purposes were stated, and among them was the more generous support of our “Missionary Societies” and “pioneer churches,” or again “the urgent and speedy presentation of *our Christian views*,”—views which we have just seen had been reiterated in the dull ear of the public for forty years.

About two thirds of the liberal churches responded to the call. The Convention met. Before proceeding to adopt a constitution, and before organizing as a National Conference, it passed a vote that “all resolutions and declarations of this *Convention* are expressions only of its majority, committing in no degree those who object to them,”—a vote hardly necessary, but whose effect was, that when the constitution was adopted for final action, those who could not act under it remained independent of it, outside of it, and uncompromised by it.

A constitution was reported and adopted, and a National Conference thereby formed of such as chose to act under it. Its preamble defines the general purpose of the Conference: “Whereas the great opportunities and demands for Christian labor and consecration at this time increase our sense of the obligations of all disciples of the Lord Jesus Christ to prove their faith by self-denial and by the devotion of their lives and possessions to the service of God and the building up of the kingdom of his Son.”

It will be seen that this preamble asserts in a very mild way the *Credenda* which the Unitarian churches had always embodied in their covenants, which the Unitarian Association had put forth in its tracts again and again,—saying in substance, “Here is what we believe; why will you not take us at our word?”—and which the leading men of the denomination had assured the public were the “distinguishing opinions,” the very fundamentals of Unitarianism, indignantly remonstrating with the orthodox for denying the fact and charging them therefor with bearing false witness against their neighbors.

Of course there were and are men who reject these articles of faith. It has been so for eighteen hundred years, and probably will be so as much longer. There are men who believe the New Testament not a rule of faith and practice, but a collection for the most part of spurious documents, and that no such Christ as they envisage to us ever existed. Jesus never taught such things as some of them ascribe to him, though he really did teach, says Theodore Parker, very false and “ghastly doctrine.” “The Bible does not know that Infinite God, who is immanent in the world of matter and man.” Again it is said the factitious Christ which it offers is a “pretender,” or yet again the supposed Christ of John’s Gospel is “a knave or a fool.”* Or again, the Lord and Saviour of the preamble is a “Fetish,” it brings in “idol worship,” it is a “Shibboleth,” it is “adopting a creed,” it is illiberal,” it is infringing “the rights of minorities,” and so on and so on.

That there should be found men enough to talk in this style, who are not familiar with the history and professions of the denomination, is not surprising. That men should be influenced by such talk, who are thus familiar, or ought to be, is surprising indeed. At the very time when this preamble was adopted strong efforts were making to raise one hundred thousand dollars for educational and missionary purposes. Dr. Stebbins was the agent, known to be in full sympathy

* See the last *Leben Jesu* of Strauss, p. 201.

with the beliefs of the denomination as we have cited them, for that very reason inspiring confidence and drawing golden streams into its treasury. Suppose the Conference or the Association to use its funds in giving circulation to such opinions as we have just sketched, what would be the answer dictated by a clear and sound moral sense? Plainly it would be this: Liberality is a very good thing, properly understood, but liberality with other people's goods is an exploit which the dictionaries describe under a less euphonious name. Liberality is a good thing, but MORAL HONESTY, on the whole, is the best thing we have upon this earth. You have been telling us these forty years that you are disciples of the Lord Jesus Christ and that his gospel is the rule of life; you have been scolding orthodoxy for not believing you, and you have won our means and confidence because we *did* believe you; now you propose to use our contributions to show that this Christ was a pretender, that our church covenants install a Fetish, and that Unitarianism, for half a century, has been idol-worship. You not only stamp falsehood on the tracts you have been sending out as "our faith," but you put orthodoxy in the right in charging the denomination with concealed deism and naturalism, and you show that the denial of this from the lips of your Wares, Deweys, and Channings, was false and deceptive.

Plainly, to adopt the preamble and act according to it is simply doing what the churches separate and associate have been doing from the beginning. To adopt the preamble and *not* act according to it, to put forward as the purpose of the Conference the preaching of Jesus Christ as Lord and Saviour, and then send out men to teach that he is a pretender and his accredited gospel a fiction or a forgery, would be a transaction which, anywhere else than on the ecclesiastical exchange, would look very much like a fraud.

But then "the sacredness of individual liberty and the rights of conscience!" Among all the changes which have been harped upon this string, strange that it never occurs to the harpers that others have rights and liberties as well as

themselves, and that among the most sacred and inviolable are those of associating for the dissemination of views which are deemed of vital importance for the welfare and happiness of mankind. If one Church, like Dr. Channing's, can unite together under Christ as "Teacher, Saviour, and Lord," so can twenty, or three hundred; and to say they must not do it because Mr. Such-an-one thinks the Christ of the New Testament a pretender or a sinner, and therefore *he* cannot join such a Church, is to say that the dearest rights of conscience are not only subject to the veto of any individual in the community, but of any lunatic escaped from custody. Those who complain of the exercise of this right in others, are the first to claim it for themselves; and Dr. Channing, if alive, would be foremost in sustaining them, as he did sustain Mr. Abner Kneeland, insisting that atheists should be left free and unmolested to preach and publish atheism in their own place, and in their own way, and to their hearts' content. But if told that his love of Christ as Teacher, Lord, and Saviour—a love which had kindled his spirit into its most heavenly glow—was inspired by a Jewish pretender, and that the covenant of his Church "installed a Fetish," we do not think that Dr. Channing would have given up his "confession of faith" from arguments of this sort, though we can well imagine with what consuming eloquence he would have swept them out of his sight.

But then we must try "to keep the body together." Would it not be a nobler ambition to keep the soul in it, knowing that the body is not worth caring for after the soul has gone out of it? It would be vastly interesting to see the *modus operandi* of this new way of keeping the body together by antagonizing its vital elements. Let us see how. We send out, let us suppose, two missionaries. One goes from the Arlington Street Church with the spirit of Channing upon him, preaching Christ as his Lord and Saviour and his word as the rule of faith and life. He finds a church in some new and growing city. Another goes out and finds a church in the same city, who thinks Jesus a Jew who taught

false and ghastly doctrine, or who sought worldly empire, and only gave up his selfish will when he came to grief and repentance in Gethsemane. They exchange pulpits. They are honest and outspoken men, and preach what they think. The same congregation find themselves disciples of Christ one Sunday, and Fetish-worshippers the next. What lovely fellowship these "pioneer churches" must have! They establish an "organ" to disseminate "our views" among the benighted population. The benighted population open it and read. On the first page they find a "statement of our faith" extracted from a tract which the American Unitarian Association have put through twelve editions, specially to refute orthodox slanders, and which says, "Jesus Christ is the only Master of Christians," and we regard his word of "divine authority," and "profess to make it the rule of our lives." On the next page they read, "Jesus and his disciples lived under the shadow of the baneful Jewish opinion, that God was or would be exceptionally present with the Jews." On the next page is the Unitarian faith drawn up by Channing, sent out also through twelve editions, as "our views," "Whatever doctrines seem to us to be clearly taught in the Scriptures, we receive without reserve or exception." On the next page "our views" again, in the words of Theodore Parker, are put in to complement Dr. Channing, and make a perfect whole; thus: "Neither in the Old Testament nor in the New do we find the God of infinite perfection, infinite power, wisdom, justice, love; it is always a limited God, a Deity with imperfect wisdom, justice, love; God with a devil beside him; the created fiend getting the victory over the Creator."* How long would it take to enlighten those benighted pioneers after this fashion? How long would it take for the Unitarian tower to reach to heaven through such abject cobbling as this? We rather think the "body" would be "kept together" after a little while very much as the builders were kept together on the plains of Shinar.

What is to be the result? We observe that our orthodox

* Four Sermons to the Progressive Friends, p. 13.

neighbors are expecting some signal break-up of the Unitarian denomination. Only those who do not understand its internal constitution, the independency of its churches, not only in name but in fact, will ever imagine that a schism in the ecclesiastical sense of the word is possible. There can be no breaking-up of the liberal churches, for the simple reason that there never has been, and never can be, any breaking-in. Schism is only possible where there has been an integration of parts. But the liberal churches are, severally, integers in themselves, each independent of the others as much as each is independent of its orthodox neighbor. One result, however, is possible, and would that we might have the wisdom and grace to see it. The whole machinery of the denomination, from the high-sounding "National" downward to the wheels within wheels, would stop to-morrow unless the churches supplied the streams that make up its water-power. And the streams will dry up just in the degree that distrust succeeds to warm and generous confidence. And distrust will succeed inevitably if professions held aloft for forty years, and held aloft now to the churches and the world in the preamble of the Constitution of the National Conference, are not faithfully regarded. Can any reasonable man suppose that churches, specimens of whose covenants we have given, such as we dare say are held by nine tenths of the denomination, and in the faith of which are garnered up their brightest hopes of immortality and their sweetest memories of a long line of sainted dead, will give money to get that faith banned as fetish-worship, and the object of the heart's deepest and tenderest love made a Jewish pretender?

Can any one imagine that an annual contribution of \$60,000 or \$100,000 is any indication of the ability or the will of the denomination inspired by confidence and an energizing faith? Methodism is poor in this world's goods compared with Unitarianism, and yet a single Methodist Church, last year, in the city of Boston, raised over \$70,000, — more than all the three hundred Unitarian churches together. In Boston

there are eleven orthodox churches and nineteen Unitarian. Those eleven orthodox churches, last year, raised easily, and as a matter of course, \$107,000,— for charitable purposes. In the State of Connecticut there are 286 Orthodox Congregational churches. They raised last year, for benevolent operations, \$257,000. In Massachusetts there are 383 churches. They raised last year beyond their home expenses but little short of \$400,000. Two things the Unitarian denomination needs, and must have if its charities are to be large and flowing: First, CONFIDENCE that they will flow for Christ and his cause. Secondly, the INSPIRATION which breathes from a Divine Leader, who melts the heart and draws it to him in unreserved but delightful self-consecration and sacrifice.

But here, perhaps it will be said, the ground which the liberal churches first took has been found untenable, and must be abandoned. We must keep abreast of the age. Modern criticism has so damaged the old foundations that Liberal Christianity must seek surer ones or fall through and come to nothing.

The plain answer to this is: If we have found that what Unitarians had taken as their rule of faith is a spurious one; if the Christ whom they called Master turns out to be fabulous, and vanishes from history,— then the honest, manly thing to be done is to renounce Liberal Christianity,— to take a position outside of it, and storm it and batter it down, and clear it off as a cumberer of the ground,— to have done with Unitarianism as a bygone superstition, and not keep on speaking in its name.

It is worth while, however, to look one moment at these boasted achievements of modern criticism. How stands the fact? Summed up, it stands thus: About fifty years ago — just as the Unitarian controversy broke out— began in Germany what may be called the great debate of the century pertaining to the Christian records. At that time its twenty universities were in almost entire possession of the German naturalists; that is, those who believed that the New Testament and the Christ it offers are unhistoric. The churches

were in a low, sleepy state, and nearly dead. Then came the revolutions of 1815 and onward, which shook the continent of Europe to its centre, — the terrible war-scenes, with the untold sufferings in domestic and social life, which our late struggle enables us to appreciate so keenly. At that time both the German heart and mind cried out more earnestly for a living God to lean upon, and German rationalism could not find him nor reveal him. Then followed the great debate and the re-examination of the foundations. In this debate German rationalism passed rapidly through three stages, in each of which it was driven from its former ground and renounced it. It became divided against itself, and at each new stage the progressive ones laughed its former theories to scorn. These three stages are represented by Paulus, who admitted the genuineness of the Gospels, but denied their authenticity; by Schleiermacher, who fell back upon consciousness, and made historic Christianity, whether true or false, of less account; and by Ferdinand Christian Baur, who denied both the genuineness and authenticity, and made the New Testament, for the most part, the fabrications of the second century. Baur's criticism and history alike are made in accommodation to the Hegelian philosophy, which, at least as he construed it, made a personal immortality, a personal Deity, and a personal Christ, like that of the New Testament, an utter impossibility. The philosophy which lay back of all his theories of criticism is already exploded in Germany, and is laughed at in turn by new theorizers as a bubble that is burst in air. In the progress of the debate, the scholarship of the age, the best and profoundest which any age has produced, settled down with heavier and heavier preponderance against the rationalists; their theories vanished one after another, and men's feet took hold of the foundations more firmly than ever. And now, at the end of the debate, those twenty German universities have all passed out of the hands of the rationalists, except three; namely, Jena, Heidelberg, and Zurich. In Tübingen, where Baur and Strauss and their followers once held sway, their philosophy and criticism are already things of the past, and Professor Beck, a strictly

biblical divine, is now the ruling spirit of the place. Such is the verdict of modern learning after a new and unparalleled sifting of evidence. The verdict against the records, or against supernatural Christianity, is not given by the prevailing *scholarship* of the age; it is found at this hour among the godless masses of Germany, accompanied with ribald jests for the being of a God, or the notion of a future life, amid Sunday rollickings and potations of lager beer.

Let us simple ones understand, then, how much Liberal Christianity had better swerve from its course when we hear men hint mysteriously that modern discovery has damaged all the old foundations; that *they* could tell considerable, if it were worth while; that common people hold their faith through the reticence of the knowing ones; that science holds the balance between theism and atheism, and presently will inform an anxious and waiting world which side has kicked the beam.

Meanwhile, as the dust of the controversy clears off, the calm wisdom of Neander, who saw what the result must be, becomes apparent. No one went into the debate with a spirit more sweet and beautiful than his. To his name must be added a list long and illustrious, to enumerate which would be to suggest works of learning, the most profound and reverent, especially in the departments of Christian history and evidence. Never was it more signally shown how great is the service of doubt and denial, in rendering faith and affirmation clear, pronounced, and intelligent. Not only the sand was cleared away, disclosing the old foundations more deeply and broadly, but new facts were brought to light, and new fields discovered, running down like sunny glades through opening mist to the majestic personality which the Christian ages date from. The result is that no facts of equal antiquity, judged by the common rules of historical evidence, stand out in surer prominence than the fundamental facts of the New Testament narratives. No heights of history thus remote lie on the horizon in mellower sunlight or bolder and sharper outline.

Our theological discussions now, compared with the great

debate in Europe, are but the feeble echo dying away in the distance, and it needs not much forecast to tell what the result must be.

The "Radicals," as they choose to be called, are, at least some of them, outspoken men. They spurn the bait thrown out to them to become part of a body whose prime article they reject. Mr. Weiss' letter resigning his place on the Executive Board of the American Unitarian Association is just and manly, and does him infinite credit. Under open colors and on its own ground, naturalism here, as elsewhere, may do a vast service both to the age and to the cause of truth. By a new examination of the whole structure, by knocking however fiercely at the foundations, all the false props will give way. Christianity will stand in its native strength and grandeur; naturalism will unfold all its capabilities by using only its unborrowed weapons. Every system will be tried on its own merits; the world can choose between them, and, at all events, will be the gainer.

Liberal Christianity started with a nobler and higher vantage ground than any sect ever occupied. All the advantages both of the conservative and the reformer, are centred around its position. All the past belongs to it, and all the future, if it chooses to command it. Its New England fathers perceived, what the whole Church sees clearly and more clearly, that they had got as yet but a little way within the bare letter of Christianity, with only gleams and openings towards its inexhaustible mines. Away with your human creeds, they said, that we may get nearer to the central light, life, and power of all the Divine Revelations, and drink fuller draughts of "the fresh, living, infinite truth that came from Jesus." Will the Unitarians abandon this high ground just as the sects are preparing to take it, just as their division lines are fading out and leaving them upon it? We do not believe it. But even so, another and an innumerable army of the living God will occupy the ground which has been abandoned in cowardice, will take up the golden shield which has been vilely cast away, and Liberal Christianity will still be omnipotent for the conquest of the world.

“HE CARETH FOR US.”

“He careth for us,” — wondrous theme !
 With tenderness divine and human ;
 Although almighty and supreme,
 He loves with more than love of woman !

As one his mother comforts, He
 More sweetly soothes us when we grieve.
 Our burden and infirmity
 He takes upon him to relieve.

He sticketh closer than a brother,
 Whose friendship life nor death can part.
 He loves us fonder than a mother,
 And pities with a father’s heart.

Yea, these relations here are given
 His melting tenderness to prove ;
 And, from the pattern in the heaven,
 Are made to copy forth his love.*

Oh, wondrous love ! the heavenly span
 Or ocean’s fathomless profound,
 Compared with love divine for man,
 Lack height to scale, or depth to sound.

But what is man, that God should set
 His heart upon him, and should come
 Where, every morning, man is met,
 And, every evening, makes his home ? †

Man is a sinner ; yet the more,
 God’s loving-kindness tenderly
 Pleads, — with his pardon to restore, —
 “Turn ye ! oh, turn ! why will ye die ?”

R. F. F.

* Hebrews viii. 5.

† Job vii. 17, 18.

REV. I. N. TARBOX AND UNITARIANISM.

BY REV. E. H. SEARS, D. D.

Rev. I. N. Tarbox is an orthodox clergyman who writes an article in "The New Englander" on "The Present Condition and prospects of Unitarianism." We are especially glad of any faithful and candid outside criticism upon Unitarianism, for though our position is *within* what is called Liberal Christianity, we are not there merely as Unitarians, but as disciples of the Lord Jesus, believing he has truth which none of us have learned out, and grateful to any one who will help us to its more perfect apprehension.

Mr. Tarbox fails, however, in any legitimate end for which such criticisms should be written. His article will not do the good to Unitarians which it might have done, because they will see at once that, while it contains some truth, it contains about four times as much error; and of course it will do the orthodox no good, for it will blind and mislead them.

First, he mistakes, as orthodoxy persistently does, the position of the liberal churches. He alludes to their want of uniformity of faith, and quotes the Bible to get language for a sneer. He ought to have known that these churches are severally and professedly independent, and that they are associated for quite other purposes than propagandism. One of the prime objects which drew them together denominationaly was to protect the rights of opinion and the rights of conscience. A Christian society, holding just such views as Mr. Tarbox describes as good orthodoxy, might exist near two others, one of its neighbors holding sentiments like its own, but holding them in a narrow, bad spirit; the other holding a theology very unlike its own, but misrepresented, and assailed by a mean, jesuitical proselytism. And yet the aforesaid society might affiliate with the latter neighbor rather than the former, might even cherish and support a church of different faith, which was belied and persecuted, believing that the essence of the gospel is more in charity than in dog-

ma, and that the virtues of veracity, candor, and brotherly love are prime essentials of the gospel message. What we have supposed is sometimes the case. There are liberal churches, we presume, which hold the doctrine of the atonement in a shape quite as orthodox as Mr. Tarbox has put it, and who would accept the confessions of faith of many good Trinitarian churches from which tripersonalism has disappeared, but who could not think of changing their ecclesiastical connection, because they place the Beatitudes first and theology afterward.

Mr. Tarbox's next mistake is in making "the radical wing" of the denomination its chief body and representative. According to him, there is only a Unitarian here and there who really quotes the Bible as authority, or accepts the Lordship of Jesus Christ. In this, however, Mr. Tarbox is hardly to blame. He shelters his statement under a most extravagant assertion of Dr. Bellows, that one-half of the denomination have gone over to Theodore Parker, and that "there is no place of safety in the Unitarian body for any Christian who is afraid of that fellowship." Mr. Tarbox ought to be informed that he could have quoted Dr. Bellows, also, for exactly the opposite sentiment, and that any "Christian" in "the Unitarian body," who should undertake to enforce the sentiment which he did quote, would soon find his own "place of safety" in manifest danger.* Both Mr. Tarbox and Dr. Bellows fall into the error of supposing that the numbers of men are to be estimated according to the noise they make; whereas, the noise even is made to conceal the paucity of numbers. Those who assault and try to pull down generally do it with a deal of hurrahing and swinging of caps; while those who feel secure in the enjoyment of a sufficing faith do not think it necessary to defend it all the while, much less to keep up a shout from the house-tops concerning it. Mr. Tarbox cites the vote at the Syracuse Convention, where the conservatives and radicals stood as two to one. He thinks this no indication of

* It is no disparagement to Dr. Bellows to say that the impulsive warmth and goodness of his heart betray him sometimes into inconsistencies of statement.

the Radical strength, inasmuch as it was on the question "to take a clause out of the Constitution, which is quite a different thing from deciding not to put a given clause in." Why did he not have the candor to tell his readers that this very question about "putting the clause in," came up *de novo* the year before, when the vote, after full debate and deliberation, was nearly unanimous to put it in, and that it was only debated a second time out of tenderness to the rights of free discussion. They presented a "singular spectacle," to the orthodox, he says, debating such a question. Does he know what a "singular spectacle" certain others sometimes present to Unitarians when, by finesse and management, they choke off free debate, in order to present a fair outside to the world of unanimity and soundness of faith, knowing at the same time that this is convenient seeming, and that rank heresy lurks beneath it.

The third misstatement of Mr. Tarbox which is worth noticing relates to the spread of Unitarian views. On one page he describes sneeringly, the affiliation between Unitarians and Universalists, intimating, at the same time, that there is "no mighty difference between them," which being the case, one would suppose it to be very commendable and Christian in them to "consort lovingly" and not fight each other. On the very next page, the writer, with singular disingenuousness parades the small increase of the technically called Unitarian churches, as giving the whole amount of the increase of Unitarianism, making no account of the rapid spread of Universalism, and not even hinting at the existence of the Christian denomination holding the identical Unitarian views,—a denomination which has started up within the last forty years, and outnumbers the Unitarians probably three times over. But Mr. Tarbox was bent on making capital for his sect, and when once we undertake that business, we have parted with the "golden candor" which is the choice treasure of an ingenuous mind.

The small amount of ostensible Unitarian charities, in contrast with those of orthodoxy, is next the subject of Mr.

Tarbox's banter and odious comparison. It seems that eleven orthodox churches in the city of Boston contributed last year, to various benevolent objects, over \$107,000. This was done quietly, and as a thing of course. All the three hundred Unitarian churches together, with a great deal of parade and drumming up, did not much exceed \$60,000. Mr. Tarbox is not to blame for the use he makes of these figures, as he could not be supposed to know just the state of the case. It should be known, however, that the funds of the American Unitarian Association are no sort of measure of Unitarian charities. We have already stated the reason of this. The Unitarian denomination exists for other reasons than sectarian propagandism; its churches are strictly independent; many of them have little or no sympathy with views which even the American Unitarian Association have patronized, or offer to diffuse, and they make their own separate channels for Christian liberality. We could name a single individual in one of the Unitarian churches, whose charities exceed \$60,000 annually. We could name half a dozen individuals, we think, whose united charities annually exceed those of the whole eleven orthodox Boston churches put together. We could name churches which cherish independently and quietly their own objects of benevolence, but which do not appear on the records. Nay, we suspect Mr. Tarbox would find that the charities of some of the Trinitarian churches are swelled considerably from private Unitarian sources.

We must not omit the good points in Mr. Tarbox's criticism. He reads the Unitarians a wholesome lesson on what is called in the streets the game of brag,—“the constant proclamation of the immense range and sweep of Unitarian influence.” Unfortunately, however, he blunts the point of his rebuke by playing the game himself, and doing exactly the same thing. We are sorry he should do this, for Unitarians need constantly to be reminded that big talk in conventions and invidious comparisons with other denominations are in very bad taste, and very inconsistent with the sweet

spirit of discipleship,—and Mr. Tarbox might have done them good if his precept and example had agreed together.

But what should we say of a man who should go through the streets with solemn air, and whenever he met one paying his honest debts, or doing a deed of kindness, or trying to practise the virtues of life, should fling out to him, "Ah, he is trying to imitate *me*!" What if he should say generally to his neighbors, when they were behaving remarkably well, "Ah, you do those things because you see they look so handsome in *me*, though internally, I doubt not, you are a set of cheats and flunkies"! And yet this is precisely the sort of swell which Mr. Tarbox puts on in the name of his sect. When the Unitarians try to increase their charities, they are only imitating the orthodox. "When Aaron waved his potent rod, the magicians of Egypt did so with their enchantments." As this style of speech has become so chronic with some men,—Mr. Tarbox among them,—that they fall into it unconsciously when rebuking the spirit of boasting in others, we beg leave to ask him candidly, Is it not just conceivable that other people, as well as yours, can pray and do good and follow the Lord Jesus because they love his service, and love to commune with their God, and not because they are watching *your* attitudes, and trying to catch *your* tones of voice? Nay, is it not conceivable that those attitudes would appear much more lovely and worthy of imitation if they had in them a good deal more of the Publican and a good deal less of the Pharisee?

On another point Mr. Tarbox argues with great force and pungency, and he might have put this irresistibly, and have done the Unitarian denomination an excellent service, if he had been less partisan, and kept the truth always upon his side. By apt quotations, which he might have greatly extended, he shows the gulf of darkness into which Radicalism would let down the denomination, into what slough they are running by trying to adopt Theodore Parker, and claim his thunder as their own,—whom, by the way, they rejected while living, but build his sepulchre to appropriate his fame

when dead. There is a lower deep even, which Mr. Tarbox has evidently not looked into, but which he would have seen, had his readings been more thorough and minute. He is much mistaken who imagines that the rejection of the Lordship of Jesus Christ, and bringing up at "pure theism," is the final goal. Mr. Tarbox's quotations are very choice and aesthetic, compared with others which he might make, and which would tell him a good deal better than his straws "which way the wind blows" in some quarters of the Unitarian Zion.

But we come to the last and best part of Mr. Tarbox's article. He thinks the disastrous results of radicalism are the legitimate and logical conclusions from the Unitarian premises. That slough of despond is where they all ought logically to be. The only way to keep out of it is to be orthodox, especially in the doctrine of the atonement. Without this, the relapse into mere naturalism is swift and easy. His words here are so significant that we must quote them entire.

"We wish now, in the concluding part of this article, to suggest that the present condition of Unitarianism is, in part at least, a logical conclusion from the premises. After all our wanderings through these labyrinths of error and darkness, we return, and find that we have a New Testament, which unfolds to us clearly a system of salvation, and the central idea of that system is, *an atonement for sin*. After all the early and later arguments and protests of our Unitarian friends, we really have no more doubt that this doctrine is there than that we have a New Testament. It stands out so plainly that it is hard to understand how any honest man, unless he have some peculiar obliquity of vision, should fail to see it. This atonement is not a commercial arrangement, — to buy off from punishment so many souls for so much suffering. It is not, in any proper sense, to appease the wrath of God, and reconcile him to the sinner; for 'God so loved the world,' antecedently, 'that he gave his only begotten Son' to work out this redemption. It is that God 'might be JUST, and the justifier of him which believeth in

Jesus.' It is that the universal moral empire of God might receive no detriment while this process of free pardon for guilty sinners should be going on. It is that there should be no secret sliding away from that spotless purity which encircles the divine throne. It is not necessary that one should understand fully all the influences which go out from this arrangement to preserve order and holiness in the great world of intelligent being. God never asked Mr. Theodore Parker, or any other man, to tell exactly how this atonement by Christ would produce its effects in men here on the earth, or in uncounted spheres, and on the wider scale of eternity. Indeed, it would be a very cheap and small device in comparison with what it is, if we, who 'are of yesterday and know nothing,' could trace out the full sweep of its influence. What if the sun should not be allowed to shine until our radical friends had found out all the secrets of its light and heat, and compassed the outmost bounds of its beneficent agency ! And what a petty object this glorious orb must have been, if it had been created small enough, and brought near enough, so that they could stand here on the earth and at one quick glance snatch all its mysteries !"

It will be seen that Mr. Tarbox here negatives those theories of the atonement which Unitarians reject, and that all which he affirms Unitarians generally receive, probably all of them who accept Christianity as supernaturally given. The extract shows that orthodoxy itself has obliterated its old lines of demarcation, and that the Christ of the New Testament is breaking upon it in warmer and diviner glory. We happen to have before us a statement of this very doctrine put forth in one of the Unitarian tracts, and it would require considerable hair-splitting to show wherein it differs from that of Mr. Tarbox. It negatives just what Mr. Tarbox has done, and then goes on to affirm what he does ; thus : " We find in the Scriptures no distinct recognition of the doctrine as thus defined, and believe that the whole subject of an objective vicarious atonement belongs to that region of spiritual influence which, though intimately connected with our salvation, is

wholly beyond our comprehension, and that as a specific doctrine it is no way important as an article of faith. Faith in Christ, that he has done all that was needed for our redemption; that, as our teacher, our example, our mediator, sacrifice, and intercessor, he has done all that can be done, apart from the voluntary offering of ourselves to him, and that we have only to give up ourselves to him with humble and obedient hearts in order to secure our salvation, is with us the faith in Christ, through which the saving efficacy of his grace may be wrought in us, and our calling and election made sure."

There are more causes of infidelity than Mr. Tarbox seems to be aware of. Besides irreverent and godless speculation, the natural mind swollen with conceit and pride, and therefore unconscious of its need of Christ, there is hard, conceited bigotry; religion run into dogmas which make belief a substitute for life, which make the salvation of the soul consistent with dishonest dealing, with crafty policy in making converts, with sour-faced censoriousness, with the uncharitableness which is swift to think and speak evil, with pharisaic intolerance of honest opinion, with a heart bent selfishly on its own salvation, but in which the milk of human kindness has dried up. Let religion present this aspect to men of the world, and they will identify Christianity with it, and reject them both. Infidelity will enlist in its cause the generous and magnanimous instincts of human nature. It has made more converts from this cause alone than from all the heresies put together. If orthodoxy wants to abolish Unitarianism, let it make Unitarianism no longer an historical necessity. Let it be itself a larger, truer, and better form of Christianity, more liberal in the highest sense, more warm with the love of man universal, more anxious to make men good and true than to make proselytes, more tender of the rights of honest opinion, more scrupulous in finding what is good in its neighbors' creeds and giving it frank and hearty acknowledgment, more swift in judging itself and more humble in its judgment of others, more quick to acknowledge that none of us have already attained nor are

already perfect, and that the Christ, as he melts through the darkness of the ages and gathers his own nearer and yet nearer around his Divine Person, will probably show us how inadequate have been all our theologies, how vain and worthless much of our disputings about him, and how all the doctrines of his religion sublime and harmonize in a higher unity than we had ever known them. Let orthodoxy become *such* a "Liberal Christianity," and the one which now goes by that name will pale before it or be taken up and transfigured within it, even as a rushlight disappears before the glories of noonday.

"SPEAK, LORD ! THY SERVANT HEARETH THEE."

WHEN Samuel heard, in still midnight,
A voice amid God's presence bright,
He rose, and said, on bended knee,
" Speak, Lord ! thy servant heareth thee."

E'en such a voice I, too, may hear,
E'en such a light my soul may cheer ;
For wisdom's words by God were given,
And reason is a ray from heaven.

Then will I feed this sacred fire ;
For wisdom's precepts still inquire !
Still pray, from pride and folly free,
" Speak ! for thy servant heareth thee."

But not alone within his hall
Shall my hushed soul attend his call ;
He whispers from the woods at noon,
And calls me forth beneath the moon.

His voice shall drown the hum of men,
And echo from the deep again ;
Where'er he is, my prayer shall be,
" Speak, Lord ! thy servant heareth thee."

THE WORD BEFORE ALL THINGS.

Not first the things which we behold,
Though they since time began,
E'en from Creation's dawn of old,
Have been beheld by man.

Not first the grove, the hill, the stream,
Though beauteous to the sight ;
Nor first the sun's bright golden beam,
Nor stars with silvery light.

Nor first were beasts, nor creeping things,
Nor insects glittering strong,
Nor birds that soar on sun-bright wings,
And fill the groves with song.

But first the Word that gave them birth,
Eternal and divine ;
That built the heavens and spread the earth,
And bade the sun to shine.

By it each thing that is was made,
Beast, insect, bird, and man ;
Ere earth's foundations first were laid,
God saw the wondrous plan.

In it is light forever pure,
Brighter than man can see,
That must eternally endure,
When these shall cease to be.

Within the darkened human mind,
It shines, though dimmed its ray,
To lead the soul, which sin makes blind,
To realms of endless day,

Where fairer things, and more sublime,
That Word shall then reveal,
Which, now, the world of sense and time
Doth from man's sight conceal.

DREAMING AND WAKING.

BY CAROLINE A. MASON.

"FORGIVE me, Herbert," Mrs. Honeywell went on; "I have no more wish or intention to blame Alice than yourself can have. But one thing is evident,—she has made a serious mistake; and so, also, have you!"

"How, aunt? In our marriage?" and the poor man sank back into his chair, and all but groaned aloud.

"In your marriage? No, but in your views of life, and in your comparative disregard of the infinite importance of higher and juster views. For to what end were we placed in this world, and in the particular position which we hold in it? For our own ease and aggrandizement, or to benefit and help our kind? The latter, you will say; and I do not doubt that you feel it to be so, and are willing, personally, to take your share of discomfort and privation to that end. But, Herbert, shall I be plain with you and tell you wherein I think you have failed in duty,—failed through a mistaken idea of tenderness and consideration towards our poor, dear Alice, the child-wife whom you love so fondly that you have allowed her to come between you and duty and Heaven?"

Herbert bowed his head in a listening attitude; he could not speak just then.

"Alice came to you almost a child in Christian experience," began Mrs. Honeywell. "Her ignorance of the weakness of her own heart and of the peculiar temptations to which it would be exposed—temptations consequent upon so total and sudden an alteration in her whole life as coming to S—— involved—threw upon you a responsibility which I hoped, and was ready to believe, you understood and appreciated. You remember we had a conversation on this subject before Alice left H——. You best know how you have met that responsibility; but, dear Herbert, pardon me if I say that either your duty has been unfulfilled in a great measure, or Alice has proved herself so inapt a pupil that your efforts seem to have been nearly in vain, so far."

Mrs. Honeywell paused a moment; but, as Herbert offered no reply, she went on, in plain yet affectionate words, seeking to convince her nephew wherein she thought that he, as well as Alice, had faltered in the path of duty,—laying before him the sin and the folly of weakly yielding to outside discouragements and annoyances arising from his occupancy of the station to which he had been so plainly called by Providence.

“Were your own heart,” she said, in words whose plainness was tempered by the kind and feeling manner which accompanied them,—“were your own heart as deeply imbued as it should be with the spirit of self-sacrifice, would not Alice have caught the inspiration, and, in her zeal for helping you build up the kingdom of our Lord and Saviour among this people, would she not have been willing, for a time at least, to forego the pleasures of congenial society and the charms of cultivated social life, with so high, so noble an aim in view? Oh, Herbert! if we could but see these things as they really are, if our faith and self-devotion were but even like a grain of mustard-seed, how soon would these mountains of difficulty and discouragement vanish, these valleys of despondency and gloom be filled up, and a highway for our God be established, over which he should ride triumphing gloriously!” She spoke rapidly, her fine face lit up with the enthusiasm which her theme inspired; and Herbert instinctively—or rather by a subtle influence from the Spirit of all good accompanying her words and operating upon his own heart through them—caught her mood.

“Aunt, aunt!” he exclaimed, “I thank you,—oh, I thank you! You have given me a view of life and its responsibilities, and of my own duty in particular, which I never had before, Christian minister as I am. I see that I have erred greatly. Instead of raising Alice to those sublime heights to which it should have been my privilege to soar myself, I have weakly yielded to the temptations that assailed her, have made them, in fact, my own, and, for want of a resisting power, such as prayer and self-watchfulness might have af-

forsaken me, have allowed my wings to trail in the dust, unwitting that her beautiful plumage, too, must be soiled by the contact, since she could but follow where I led. God give me grace to seek henceforth the highest and the best, to make his glory and the good of others my final and only end! And for Alice,—oh, aunt, if you would but be as faithful with her as you have been with me! She is so young, so beautiful, so gifted!—she has been nurtured so tenderly! She is like a rare exotic transplanted into hard and uncongenial soil; but, aunt, under your pruning and gentle hand I can hope for everything. Teach my darling, as you have taught me, that the lesson of life is not ease, but endurance,—not to cast off our own burdens, but to help bear one another's, and so fulfil the law of Christ."

"Nay, Herbert, my dear boy," replied Mrs. Honeywell, moved even to tears by this strong appeal, "I have no potent wand, as you seem to think, with which to metamorphose character, nor have I power to work this miracle of change of which you speak. But what I can do, I will. Alice is teachable, and open to conviction. More than that, she is a child of God, and he will not let his own wander so far from the fold but that his eye shall be upon them and his hand stretched out to bring them back when, repentant and yielding, they essay to come. We will both do our duty by the dear child; and may God add his blessing! But good-night, for it is late." In passing from the room, she again laid her hand caressingly upon the young minister's forehead, and, bending, impressed there a fond, motherly kiss.

Herbert caught her hand. "Aunt, you are our guardian angel, I think! I bless God that you came to us."

The next morning, as Mrs. Honeywell and her niece were sitting together on the sofa, sewing, Alice suddenly inquired, without lifting her eyes from her work,—

"Aunt, do you know that Herbert is thinking of leaving S——?"

"He spoke of it to me last night, my dear," returned Mrs. Honeywell, gravely.

"Then he has positively decided to go, else he would not have mentioned it, I am very sure. Oh, how glad I am, how glad I am!" exclaimed Alice, letting her work fall and clapping her little white hands together, something as a child might do on discovering a coveted treasure at length within grasp. She raised her eyes, with a decidedly triumphant expression in them, to her aunt's face; but, meeting there only a grave and troubled look, her mood changed somewhat.

"Now, aunt, I know you think that I am a naughty girl, and that I have teased Herbert into taking this step; but, I declare to you that I have not,—at least, not in so many words. He has seen, of course, how unhappy, that is, how out of place, I felt here, and as he loves me very dearly,"—here the young wife blushed a little, laughing a low, silvery laugh that was very sweet, and tapping her daintily-slipped foot upon the soft carpet,—"why, you know, of course he feels it his duty to go."

Mrs. Honeywell made no reply, and Alice continued,—

"I don't mind telling you now how unhappy, how very miserable I have been here." She went on with the little chapter of her trials and annoyances since leaving H—, adding, "My eyes have really grown quite faded with the silly tears I have shed lest Herbert should conclude to remain; but I sha'n't cry any more. Oh, aunt, it seems to me I could not stay here another year if—if the good of the universe depended upon it!"

"I was not aware that you were so selfish, Alice," answered Mrs. Honeywell, sadly,—"so entirely and unreservedly thoughtless of the weal or woe of others."

Again Alice laughed; but the sweet, musical tone was wanting this time. She was a little irritated that her sweeping assertion should have been interpreted so literally.

"Aunt, you know what I mean," she said, a trifle testily; "if there were any great principle involved in our going or staying, I suppose I *could* contrive to play the martyr, and victimize myself and inflict upon Herbert the burden of a re-

signed helpmeet by staying here ; but since that is not the case, and since I dislike the people, and they more than return the compliment, I see no objection to our going, if we so please. Of course," she continued, reddening a little, "there are some arguments, as there always are, on the other side. Herbert thinks the people expect him to stay longer, and all that sort of thing ; but if we are disappointed in them and in the state of things here generally, I can't see that we are bound to remain. There was no regular agreement to that effect."

"But, Alice," replied Mrs. Honeywell, waiving her niece's latter remarks and going back to her first proposition, "there *is* a great principle involved in your present action upon this point. Let us look at the matter as it really is ; and, if I speak plainly, calling things by their right names, I claim the privilege of an old and tried friend,—your aunt, and the only sister of your dead, sainted mother!"

Her tones were solemn, and Alice felt an awe stealing over her, which, added to the secret voice in her own heart, telling her—and not for the first time, either—that somehow everything was going wrong within her, made her shudder all over, as if some light were about to flash upon her, discovering the unsightly barrenness—so void of all high and holy aim—of her life in S——since she had been a pastor's wife,—stripping from it all that tinsel and fine, flimsy array with which she had tried to disguise its nakedness, persuading herself the while that an organization like hers was too finely and delicately moulded by nature, and too richly endowed by cultivation and art, to assimilate with the grosser material around her, and finding therein excuse for much of remissness that she somehow felt would not bear a stricter criterion. Alice knew, too, that her husband's happiness had been greatly diminished—nay, seriously undermined—by her own miserable disappointment and chagrin at the quality of society in S——, and she feared that her aunt's clear insight had discerned this, and that, consequently, she herself must suffer materially in that lady's estimation. Alice almost idol-

ized her aunt. Her faith in her and her veneration towards her, also, were extreme ; and it was with a beating heart and a sense, at the outset, of half-conscious guilt, that she composed herself to listen to what should follow so grave a preamble.

She was not prepared, however, for the probing, cauterizing process which ensued. Scarcely conscious of the wound itself, it was not strange that this heroic treatment of it should challenge her powers of endurance to the utmost, making her wince and writhe under the torture as though a sword were entering her bones, piercing even to the dividing asunder of soul and spirit and of the joints and marrow. She sat, turned away a little, and swelling with indignation and mortified pride, as Mrs. Honeywell laid bare before her, in plain, undisguised, unvarnished distinctness the inherent, though it might be unconscious, selfishness, weakness, and puerility of her course. But when she went on, picturing to her the wreck she was making of her husband's peace and clerical prospects, when she described the struggle which was crushing him to the earth, — the struggle between the opposing claims of conjugal fidelity and tenderness and those, no less binding, of pastoral responsibility and trust, — the hot, indignant tears in Alice's eyes — tears which she had been too proud to let fall before — gave place to a gush of penitence and grief which shook her slight frame as some unsheltered tree is shaken when a mighty wind from God passes over it.

"Aunt," she sobbed, turning and throwing her arms about Mrs. Honeywell's neck with all the *abandon* of a child convicted of its first transgression, — "aunt, spare me ! Say no more, I entreat you ! I see how selfish, how weak I have been. Poor, dear Herbert ! I will go to him this minute and beg him to stay in S—— and give me one more chance. I will be good, — indeed, indeed, dear aunt, I will be good ! If only I knew how !" she added, sadly. "But, oh," coming back to her sense of isolation and loneliness, "it will be so very, very hard ! Aunt — do you know ? — there isn't a soul

here that I can have the least sympathy with. Still, I think I can bear it for Herbert's sake. At least, I will try. I will go to him this minute and tell him so." She was rising, but her aunt put gentle, detaining arms about her.

"Herbert has gone out, dear," she said. "I heard the hall-door close after him nearly an hour ago."

"That is rather unusual," replied Alice, starting up a little nervously. "He is almost always in his study at this hour. You don't think, aunt," she added, her color changing and her heart smiting her with a great terror, lest the first step initiatory to leaving was being taken,—a step the responsibility of which she felt for the first time resting so entirely upon herself,—"you don't think he has gone to see Deacon Hapley, or any one, about—about leaving; do you?"

"No, darling," replied Mrs. Honeywell, stroking the brown curls fondly as she again drew Alice to her bosom and held her there; "I am confident that there is nothing of the kind which you apprehend. It is all right with Herbert, if only *you* are content to stay and do your duty in the station to which God has called you. Alice," she continued, "did you ever look at it in this light? Did you ever reflect that God, your dear, loving, wise Father, has called you—specially and individually and with ends in view more beneficent and gracious than you can ever know—to this position which you deem so hard, so barren of all good and use and beauty? But be sure that it is so, my Alice. He saw just where his child needed discipline and correction,—he saw that she was ignorant and blind and weak,—that she was disposed to put ease and personal comfort and the gratification of elegant, aesthetic tastes and inclinations over and above all things else,—that she was in danger of forgetting her consecration vows,—that, instead of a filial willingness to remain in her Father's house, doing his bidding with a loyal, loving heart, her soul yearned after a far country, where she might spend the beautiful birthright of talent and education and opportunity which he had divided unto her, not, it is true, in riotous living, but in pursuing, without let or hin-

drance, a life of easy leisure and gratified tastes, forgetting that in the end they would prove in comparison but empty husks, making her soul perish with hunger while in her Father's house there was bread enough and to spare."

Alice was sobbing softly, and her aunt went on, kissing her tenderly as she added,—

"I do not say all this to make you unhappy, my darling; but I would fain have you see how nearly you have made shipwreck of your heavenly hopes and earthly happiness and usefulness by the manner in which you have hitherto regarded these matters. Oh, my child! awake, awake to the realization of life and its awful, its fearful responsibilities! Our blessed Lord says, 'Is not the life more than meat?' For to live is sacred,—*the mere fact of life*; to live worthily and well is both sacred and sublime. The highest aim is the sweetest. For even our Lord pleased not himself; as it is written, 'He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed.' And oh, if our Saviour,—finely and wondrously organized as he was, having in himself the fulness of the Godhead bodily, and, as we read, dwelling in the bosom of the Father, glorified with the glory which he had with him before the world was,—if he could forego all those ineffable delights so suited to his pure and exalted nature, could humble himself into so full, so true, so perfect a sympathy with man, could accommodate himself so patiently and uncomplainingly to the conditions and situations of our poor, fallen nature, how should we blush at our own puerile weakness and selfishness in scorning the lowly path he trod, and making for ourselves an easier road to the heaven he purchased for us so dearly! For the disciple is not above his Master, nor the servant above his Lord. Oh, Alice, it is but a little while! Soon the Master will demand of us an account of our stewardship. Can we bear to acknowledge, in that day which shall try all hearts, that we have hidden our talent in the earth?—that, for the sake of worldly ease and elegance, we have risked our own souls and

the good of others, and have nothing to show for the terrible venture?—nothing but a barren life, a mistaken purpose, and a ruined hope!"

She paused. Alice had ceased sobbing; she lifted her head from her aunt's bosom, a light kindled in her lovely face lit by no earthly influence. Never in her most radiant moments, when the centre of an admiring throng, had it been one half so beautiful, for the loveliness of a soul new-stamped with the divine image irradiated it. No word fell from her lips, but the clinging kiss, the passionate embrace with which she rose from her reclining posture upon her aunt's bosom, gave proof to the latter that her words had not been misinterpreted or misunderstood. On the contrary, she felt sure that the seed she had sown so tremblingly and prayerfully had fallen upon good ground, and the silent petition went up from her inmost heart that it might bring forth fruit, thirty, sixty, and an hundred fold.

Nor was her petition unanswered; from that hour a great change was perceptible in the lovely little home of the young minister. It was as if the brooding spirit of heavenly love and joy had folded its wings above the house, saying, "Peace, peace be unto it." For Alice, its presiding genius, was no longer the self-seeking, self-isolating, miserable hoarder of her own beautiful birthright, those gifts and endowments which—once the delight of brilliant circles of fashion and wealth—were now, with a lavish bounty worthy her high calling, appropriated to their proper and fitting use. Now, indeed, was she a *helpmeet* for her husband; now was their home gladdened, nay, beautified, by the one spirit of self-renunciation animating both. At first, indeed, the way was hard and the path difficult for her to walk in. She had planted the seeds of prejudice and dissatisfaction and suspicion towards herself in the parish, and the harvest awaited her reaping; but humbly and perseveringly she went forward to her duty, until, in time, all hearts gathered her to their embrace, and every tongue spoke her praises.

It was marvellous, too, how much of affinity with herself

she found, here and there, among the people before so distasteful to her from their supposed universal coarseness and crudeness. Especially with Miss Church and her widowed mother, mentioned before in this sketch, she experienced a sympathy totally unexpected on one side, and wholly appreciated on both. They were people of culture and refinement, — and thus, a nucleus being formed of intellectual and social sympathy, it gathered consolidation and strength as the years went by, until it is to be doubted whether, in all New England, a parish boasting more culture and intellectual ability than that of S— can be found. Certainly none more harmonious, in regard to the relation of pastor and people, exists. As good Mrs. Honeywell recently remarked in a visit to her niece, while conversing with Alice upon the pleasing metamorphosis,—

“ Truly, my dear, S— is wonderfully changed ! The wilderness has blossomed as the rose ; the waste places thereof rejoice and are glad ; for the beauty of God, even our own God, is upon it.”

It was intimated, at the outset, that, among other gifts, Alice Maxwell possessed a literary turn of mind. Perhaps this sketch, seeking to portray the awakening of a human soul to the sacredness of life and its duties and responsibilities, cannot be more appropriately closed than by appending to it a copy of some verses written by Alice not long after the memorable conversation with her aunt :—

WAKING.

I have done at length with dreaming ! — henceforth, oh, thou soul of mine !
Thou must take up sword and buckler, waging warfare most divine.

Life is struggle, combat, victory ! Wherefore have I slumbered on,
With my forces all unmarshalled, with my weapons all undrawn ?

Oh, how many a glorious record had the angels of me kept,
Had I done instead of doubted, had I warred instead of wept !

But begone, Regret, Bewailing ! — ye but weaken at the best, —
I have tried the trusty weapons rusting erst within my breast

I have wakened to my duty, to a knowledge vast and deep,
That I recked not of aforetime, in my long, inglorious sleep.

For to live, to live is sacred ! and I knew it not before,
And I dreamed not how stupendous was the secret that I bore,—

That divine, mysterious secret of a life to be wrought out
Into warm, heroic action weakened not by fear or doubt.

In this subtle sense of being newly stirred in every vein,
I can feel a throb electric, — pleasure half allied to pain.

'Tis so sweet, and yet so awful, — so bewildering, yet brave,
To be king in every conflict where before I crouched a slave !

'Tis so glorious to be conscious of a growing strength within,
Stronger than the rallying forces of a charged and marshalled sin !

Never in those old romances felt I half the sense of life
That I feel within me stirring, standing in this place of strife.

Oh, those olden days of dalliance, when I wantedon with my fate ! —
When I trifled with a knowledge that had well-nigh come too late !

Yet, my soul ! look not behind thee ; thou hast work to do at last !
Let the brave toil of the Present overarch the crumbled Past.

Build thy great acts high and higher, — build them on the conquered sod
Where thy weakness first fell bleeding, and thy first prayer rose to God !

" As instruments, we have a destination ; as moral beings, we have a liberty. Life and death, by which we enter the world or quit it ; riches and property, which assign us a place in the world ; glory and shame, elevation or abasement, which make us play a part in it, — all these are dependent on the general march of human affairs, and make part of our destiny. God has reserved to himself the apportionment of them ; to each individual he allots a share according to his will. Good and ill, on the contrary, are in our hands, or, as says the Scripture, in the hands of our counsel, because they make our merits and our demerits. Just then as our bodies are subject to two motions, that of the earth and our own, so are we governed by two wills, our own and that of Providence, — being authors of the one and instruments of the other ; masters of our actions to merit the reward assigned to virtue, and machines for all the rest. To be better or worse depends on ourselves ; all the rest depends on God."

THE BOOK OF JOB.

BY C. H. PALFREY, D. D.

THE Book of Job claims attention as the earliest statement on record of a problem that has perplexed the understanding of man from the beginning,— a problem which presents itself, sooner or later, to every individual in the experience of life, and which the mere intellect is no better able to solve now than it was at first, but which in the light of Christian truth, receives a practical solution to the trusting heart of every conscious child of God. Whence and why are affliction, suffering, and pain? Why especially are they distributed with so little reference to character? Why do the pure and righteous sometimes receive a peculiarly large portion of them? This great mystery is strongly asserted, and vividly set forth, and an explanation of it earnestly sought, in this poem. With the exception of the narratives at the beginning and close, this book is a poem of a dramatic and didactic character,—in some parts the most impassioned, in others the most sublime, of the poetry of the Bible.

To present the question in the most striking manner, the case of an individual is given, exhibiting a most sudden and impressive contrast of prosperity and adversity. Whether it was a purely imaginary, though certainly a possible and supposable case, or whether the well-known history of some eminent person, who had suffered so extraordinary a reverse, was used as an occasion of discussing the difficult question which it served to illustrate, we have no means of determining. Even on the latter supposition, its details cannot be regarded as historical. It is a discussion, in the form of dialogue, of the ways of Providence, as they are seen in the calamities of human life, in which the complaints of the afflicted Job, and the replies, and often the sharp rebukes and accusations, of his friends, are freely uttered in the vain attempts of both parties to pierce the mysteries of the case, till at last God himself is introduced as speaking, not for the

purpose of explaining his dispensations, but of showing to the bewildered disputants that it is a subject that they must not expect to understand.

Job's condition, as it is described at the opening of his history, combines every circumstance that makes a happy human lot. Possessing an abundance of the peculiar wealth of that age and country,—large flocks and herds covering his broad, rich pastures, multitudes of servants to perform the labor of his pastoral domain, many sons and daughters living about him, with whom he has frequent pleasant intercourse, he lived an honored patriarch, a shepherd prince. Above all, he had a heart to receive from all these blessings the highest satisfaction they could give. He was a pious and benevolent man. He did not lose sight of God in the enjoyment of his gifts. He did not resign himself to selfish pleasure. He loved to do good with his abundant riches. He delivered the poor when he cried, and the fatherless who had none to help him. The blessing of those that were ready to perish came upon him, and he caused the heart of the widow to rejoice. He was eyes to the blind and feet to the lame, and a father to the poor. Therefore he was looked upon with a deeper reverence than wealth and power alone can inspire. The ear that heard him blessed him, and the eye that saw him bare witness to him. The young bowed before him, and the aged arose and stood up, and princes refrained from speaking in his presence.

This singular prosperity is reversed in a most sudden manner. All Job's vast wealth is scattered and destroyed in a day. One band of robbers from the south fell upon his oxen and carried them away; another from the north swept off his camels and slew his servants with the sword; lightning descended upon his flocks and shepherds and consumed them; a whirlwind smote the house in which his sons and daughters were feasting, so that it fell and destroyed them all. Shortly afterward he is smitten from the crown of his head to the sole of his foot with a loathsome disease. Stripped of every earthly possession,—alone in the world but for his wife, who

can only advise him to curse God and die,—in the extremity of bodily suffering, he sits down in ashes.

Three friends who had heard of his calamities came to comfort him. They lifted up their eyes at a distance and knew him not. Then they raised their voices and wept. And “they sat down with him upon the ground seven days and seven nights, and none spake a word unto him; for they saw that his grief was very great,”—too great for the poor consolation of words.

This silence is at length broken, and the discussion that occupies the greater part of the Book opens between Job and his friends. The question debated is, Why is this? His friends have a very simple way of accounting for Job's afflictions. They are the punishment of his sins. What men call good and evil—that is, outward good and evil—are sure signs of God's approval or displeasure. Job would not have been thus afflicted, if he had been the righteous man that he seemed. Though in the eyes of men he has lived a blameless and even praiseworthy life, he must have been guilty before God of sins, which have at last been exposed by these terrible calamities. This is the burden of their successive speeches. Through the whole course of the discussion, no progress is made in the argument. It consists of constant repetitions of the doctrine that under the providence of God all suffering is punishment, and of reproaches and rebukes in reply to Job's indignant denial, and passionate self-defence, and earnest appeals to the righteous Judge of all. Eliphaz, Bildad, and Zophar are not discriminated by any nice shades of personal character,—the speeches of either might as well be put into the mouth of one of the others; they all agree in asserting that Job must be accounted a sinner because he is a sufferer. Nor does Elihu, who presents himself as an umpire between the parties, throw any additional light upon the question, but contents himself with noting what he had observed as blameworthy on both sides, censuring Job because he had pronounced himself righteous rather than God, and the friends that they had not found an answer, and yet had condemned Job.

Perhaps Job himself would have given the same answer to this question in the case of another. To no better answer than this, it may be, had experience and reflection brought most minds in the infancy of the race. It is a crude and childish thought, but the world, under better instruction, and the experience of many centuries, has not wholly outgrown it. But now Job is driven from this explanation of the great mystery. He feels the sharp anguish of suffering piercing his soul, and he knows in his heart that he is not the flagrant sinner that his friends pronounce him. He does not claim to be a perfect man before God. No one of his friends expresses more strongly than he a sense of unworthiness in the sight of God, and of the reverence and humility that become the purest and best of mortal men in the presence of the divine holiness. But he does claim that man has no right to find fault with him; that he has been faithful in his social relations; that he has maintained purity, integrity, and benevolence; that he has not abused his power and wealth to the injury of others. He challenges impeachment of his moral character. Toward man his record is clean. If, then, all suffering is punishment, it is not equitably dispensed. Multitudes, not more deserving than he, are exempt from the bitter trials to which he is subjected.

Will Job say, then, that God is unjust? No, that he dares not, and wishes not to say. But he denies that all suffering is punishment of sin. The slightest observation of human life is enough to refute that assertion. The good things of this world are not distributed among men in proportion to their desert. Everywhere the wicked are seen in prosperity and ease, and the righteous in trouble and want. What, then, is the divine purpose of suffering? To that question Job has no answer to give. He knows that the answer his friends have given is false, unjust, and cruel, but he himself knows not what to say. To his view, the universe is wrapped in impenetrable darkness. Crushed by the weight of his bereavements and losses, tormented by bodily disease, exasperated by the harsh reproaches of his friends, oppressed by the

blackness of the mystery in which his life is involved, sometimes he expresses an earnest wish that he could find his way into the presence of his almighty Judge, from whom he might expect more justice and compassion than he had found in man, and sometimes he utters a desperate longing that he might cease to be. "O that I might have my request," he says, "and that God would grant me that which I long for, that it would please God to destroy me, that he would let loose his hand and make an end of me."

At last when these disputants had exhausted all that they had to say, in the way either of argument or crimination and defence, Jehovah himself is introduced as speaking out of the whirlwind. The interest of the reader is raised to the highest pitch. It may be expected that in the words ascribed to the Deity will be embodied the highest religious thought of the age in which the poem was produced. Will new light be now shed on the perplexing question that has been discussed? Will divine justice and benevolence be completely vindicated to human judgment? Will the mysteries of Providence be made perfectly intelligible to the understanding of man? On the contrary, the whole purpose of the speech addressed to Job is, to show him that such an explanation is impossible; that he is incapable of receiving it; that ignorant and short-sighted man can never fully comprehend the ways and purposes of God, but must always find in them some inexplicable mysteries. By a series of questions relating to some of the most common phenomena of nature, of the origin and causes and laws of which he knew nothing, Job is overwhelmed by a conviction of his own ignorance, and is made to feel his utter incompetence to criticise the divine government of the world. He is censured for some rash and presumptuous reflections upon Providence, into which he had been betrayed by impatience under the provocations offered by his friends, but the general integrity and uprightness of his character are implicitly acknowledged, and his friends who had been so hasty to attribute guilt to him, solely on account of his great afflictions, are adjudged to have spoken less justly

than he, and are referred to the intercession of Job for the pardon of their offence.

Thus is the controversy concluded as between these parties, but the great problem is left where it was. Not a step has been taken toward a solution of it. The irrepressible questionings of the human heart concerning it are silenced, not satisfied. The book is a cry out of the depths of human experience. It is an expression of the soul's needs under the burden of suffering that falls, with greater or less weight, upon every one in his passage through life. It is an earnest, eloquent, passionate statement of a great problem still awaiting solution. As such, it has an appropriate place in the Bible, the record of the gradual training of the human race by successive revelations of divine truth. It is a faithful record of man's experience at one period of his religious development. It is a valuable document of his spiritual history. It clearly exhibits a want that he feels at one stage of his progress, and directs attention to future disclosures, by which that want may be supplied. What has man been taught since that time? What ideas could a Christian have put into this debate between Job and his friends, that would have relieved the subject from some measure of the darkness in which they left it?

First, the idea of a life beyond the present. This idea, which has so important a bearing on the subject of this Book, does not enter as an element into the discussion. It is assumed that the ways of Providence are to be justified within the circle of this mortal life, or not at all. The state of thought and feeling in reference to immortality, that may be supposed to underlie this Book, is that which generally prevailed in the early ages of the world, when infant man, like every individual child of the race, was so absorbed by the intensity of his young animal life that his thoughts were seldom directed beyond it; and, when the native instinct of immortality did stir within him, the picture that it shaped to his imagination of another life was too dim and shadowy to excite any very lively hopes, or to cast back any very strong

reflections upon the present. There is one passage, indeed, in which Job is commonly understood to express his faith in a resurrection and future life. "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God." (xix. 25-27.) But many learned and orthodox commentators, John Calvin among others, are of opinion that these verses are not to be interpreted as expressing Job's expectation of a bodily resurrection from the dead, but of a restoration to a happy state in this world, after having been so sorely afflicted; that "he thus expresses his strong persuasion that God will be the vindicator of his character from the charges of his friends; that he will stand upon the earth as his judge, and decide the cause in his favor; and that though his body be wasted away to a mere skeleton, yet in his flesh restored to soundness, that is, before he dies, he shall see God interposing in his favor, and taking his side in the controversy."* Indeed, had the idea of immortality been once distinctly introduced, allusion to it could not have been confined to a single passage. It would have modified the whole course of the debate, and have changed the tone of the whole Book. In all Christian thought on the sufferings of life, how important a place does the doctrine of immortality occupy! What a flood of light does it shed upon the darkness of the mystery! It does not, indeed, wholly dissipate the mystery, and preclude every question that an inquisitive intellect may find to ask, but what unspeakable relief does it afford to the burdened spirit, by unveiling to it an endless life, in which the evils of this life may be abundantly compensated by perfect and everlasting good. Evil is not, indeed, thus annihilated. It is still keenly felt while present. But its weight is infinitely over-balanced in the scales of faith and hope. The believer in immortality may triumphantly exclaim, "I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be

* See Dr. Noyes' note on the passage. Also, Bishop Patrick's note, and the preface to his Commentary on Job.

revealed." "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

Another idea with which a Christian is able to relieve the mystery of evil is that of the fatherly love of God. A fatherly God does not appear in the Book of Job. There are no strong expressions of divine compassion, tenderness, and love, such as are found in many of the Psalms, none of those interchanges of parental and filial affection between God and the human soul, that find utterance in the 23d, 91st, 103d, 42d, 73d of the Psalms. Neither Job nor his friends exhibit faith in, or conception of God under these aspects. They bend before him as a dread sovereign, whose power is irresistible, whose justice is unmitigated, whose ways are inscrutable. And when God himself is introduced as speaking, he speaks, not in tenderness and compassion for his afflicted servant, but to confound and silence him, by making him feel his ignorance and helplessness in the presence of divine power and wisdom. The Christian can, indeed, use no other language than that of Job respecting the power and sovereignty of God. That power is irresistible; that sovereignty is absolute. No one can change his purpose, or say unto him, What doest thou? In his hands man is as clay in the hands of the potter. And if this were all that we could affirm of God, we might well add with Job, "When I consider, I am afraid of him: for God maketh my heart faint, yea, the Almighty terrifieth me." How entirely are these feelings changed when we learn that love is the very essence of God's nature, that all his attributes are modifications of it, all his acts and purposes expressions of it, that his omnipotence is almighty love, his sovereignty a dominion of love, his justice, love seeking our highest spiritual elevation by all needed discipline. His might is indeed irresistible; but there is nothing in his dealings that we should wish to resist; it is our privilege and blessing to yield ourselves up to his disposal. His purposes are unchangeable, they are the surer foundations of trust. Under his rule, all things are tending to the ultim^r good of

every creature he has made. Evil must be limited and temporary. It appears as evil in our eyes, chiefly, perhaps wholly, through the narrowness of our sight, because we cannot see it, in all its relations and results, at one view. But in the sight of God there is no evil but sin. All things are good as he meant them. If it be said that it is still an evil that we should be obliged for the present so to regard certain things and events, yet how immeasurably does the thought of God's essential love lighten the burden of the mystery of that evil!

Another most effectual help toward a practical solution of the problem of evil is found in some of the deepest experiences of the Christian life. Many a Christian has learned in the school of suffering that his profoundest sense of the loving presence of God, and his sweetest experiences of the peace and joy of entire surrender to his will, have been enjoyed amidst the greatest afflictions; that when outward blessings, which in some sense had stood between him and God, were removed, and he was left alone with the Father of his spirit, he was drawn nearer to God than ever before, and felt that nearness to be the greatest of all blessings, and that the deprivation of outward good, which was the necessary condition of that inward good, was vastly overpaid by it. But this profound and rich experience was beyond the sincere though formal righteousness of Job; therefore we hear nothing from him approaching the triumphant language of Paul, "We glory in tribulation, knowing that tribulation worketh patience, and patience experience, and experience hope. And hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Spirit that is given unto us."

The contemplation of Job's distress naturally suggests the thought of that other and greater agony that was endured in Gethsemane. There is witnessed the completeness of that triumph towards which the wrestlings of Job's spirit were a vain struggle. Job did not overcome evil. He prayed that the cup might pass from him, and that prayer was answered

in the outward sense. He was delivered out of all his troubles. His property was restored to him twofold; other sons and daughters were born to him; he lived to enjoy his renewed prosperity a hundred and forty years, and saw his descendants to the fourth generation, and died "satisfied with days." The mystery of evil received a personal solution in his particular case. But what comfort does his case afford to the myriads of men, who suffer on to the end of life, and receive no such compensation? Christ did overcome evil. To him that prayer was answered in the inward sense. He completely conquered evil by meek and patient endurance. He accepted no miraculous retreat from it. He did not leave his followers without example of the manner in which the extremity of mortal agony should be endured. He sanctified and glorified the cross by dying upon it. Therefore does his suffering become a source of spiritual strength to all who are vitally connected with him by faith. They are strong in the might with which he triumphed over shame, agony, and death. It is with a voice of power that he says, "In the world ye shall have tribulation, but be of good cheer, I have overcome the world."

EVENING HYMN.

THOU, from whom we never part,—
Thou, whose love is everywhere,—
Thou, who seest every heart,
Listen to our evening prayer.

Father! fill our souls with love,
Love unfailing, full and free,
Love no injury can move,
Love that ever rests on thee.

Heavenly Father! through the night,
Keep us safe from every ill;
Cheerful as the morning light,
May we wake to do thy will.

E. L. F.

SPIRIT OF THE RELIGIOUS PRESS.

THE "Catholic World" for April opens with an interesting paper upon Church and State, in which the singular advantages that are enjoyed by the Roman Catholic Church in our country are heartily acknowledged thus : —

"It is one of the mysteries of Providence that what the popes for ages struggled for and still struggle for in the Old World, and in all parts of the New World originally colonized by Catholic States, should, for the first time in history, be fully realized in a society founded by the most anti-papal people on earth, who held the Church to be the Scarlet Lady of the Apocalypse. Surely, they builded better than they knew. But, explain it as you will, such is the fact. The United States is the only country in the world where the Church is really free. It would seem that both State and Church had to emigrate to the New World to escape the antagonisms of the Old, and to find a field for the free and untrammelled development of each. It is idle to fear that the Church will ever seek to disturb the order established here; for she supports no principle and has no interest that would lead her to do it." The reviewer puts the question, "Whether the Republic, the authority of the State, and the liberty of the citizen, both of which rest on the freedom and authority of conscience, can be saved or preserved without the Church," "which is the body of God, and her vitality the Holy Ghost, who dwells in her, and is to her something like what the soul is to the body *forma corporis*."

Ritualism, as developed amongst the Protestants, receives abundant attention. It seems that it has blossomed very luxuriantly in the Protestant Episcopal Church in New York, dedicated to St. Alban. Touching this matter, the deponent testifies as follows : —

"At the appointed hour an acolyte, in cassock and surplice, lights the two candles on the altar. Then we hear a chorus of male voices, principally boys, intoning a chant, and presently a procession issues from the vestry-door and files into the chancel. First comes a lad wearing a black cassock and short surplice, and carrying a cross on a tall staff; then follow the chanters, men and boys, similarly attired; then, one or two clergymen, or, perhaps, theological students, also in cassock and surplice; next,

two little boys in red cassocks, and, finally, two officiating ministers, wearing long albs. The 'priest' has a green stole, crossed on his breast, and confined at the sides by a cincture; the 'deacon's' stole is worn over the left shoulder. The clerks take their places in the stalls; the singers proceed to their benches; the cross-bearer kneels at one side of the altar; the 'priest' kneels at the foot of the steps, with the deacon behind him and the acolytes at his side. The service about to be performed is not the 'Order of Morning Prayer' prescribed by the prayer-book, but simply the communion service. The officiating minister (for the sake of convenience let us call him what he calls himself, — the priest, though without, of course, admitting his sacerdotal character) chants a short prayer, very much in the style of chanting we hear at mass, and the choir respond, 'Amen.' Then the litany is chanted antiphonally, by one of the clergy and the choristers alternately. It is in the main a translation of that part of our litany of the saints in which we address Almighty God directly, without asking the intercession of his blessed. This over, the ministers and acolytes retire in the same order in which they entered, and the organist plays a voluntary, during which the other six altar-candles are lighted. When the clergy return, the priest is seen in a green maniple and *chasuble*. The latter differs from the vestment worn by the Catholic priest at mass only in being less stiff in texture, pointed behind, and covering the arm nearly to the elbow; and instead of being embroidered with a cross on the back, it is marked with a figure nearly resembling the letter Y. With hands clasped before his breast, the priest now ascends the steps, and, standing before the altar with his back to the people, goes on with the second part of the service. We need not describe it, for it is principally translated from the missal. The words are all repeated in a tone which is half reading and half chanting, and whenever the minister says, 'Let us pray,' or 'The Lord be with you,' he turns round to the people, like a priest chanting 'Oremus' or 'Dominus Vobiscum.' The epistle and gospel are read by the deacon. The sermon follows; a rather vague and wordy discourse, chiefly remarkable for the frequent and affectionate use of the term 'Catholic.' The preacher begins by saying, 'In the name of the Father and of the Son and of the Holy Ghost,' and the more devoutly disposed of the congregation thereupon

cross themselves. After the sermon comes the most solemn part of the service, taken nearly *verbatim* from the canon of the mass ; and at the commencement, a great many of the congregation, who apparently are not communicants, leave the church with reverential faces, as if they supposed the old law forbidding catechumens to witness the more sacred mysteries were still in force. But the curious spectators, who compose a large proportion of the audience, are under no such scrup'e about remaining."

The writer of the article on " Ritualism " tells us that there are in the Church of England four or five hundred members of various sisterhoods who take vows, some for life, some for three years ; but that " sisterhoods have obtained only a precarious footing in the United States. There is one in New York, whose members wear a costume suggestive somewhat of the cloister and somewhat of the mantua-maker's shop. They have neat little things between caps and veils on their heads ; make-believe rosaries hanging from their girdles, and black bombazine gowns distended to fashionable dimensions by means of hoop-skirts." Writing on " Conversions to the Catholic Church," it is set forth as a special blessing of God that one version, and that one so generally faithful to the true sense of Scripture, should be almost universally diffused through the English-speaking world." The pressing importance of union amongst Christians is urged in view of the great work now impending in the recovery of those, the vast multitude, that have lapsed into unbelief. All should " agree as to what that Christianity is which shall be proposed to the acceptance of mankind."

The " Princeton Review " for April contains the following exceedingly judicious sentences upon the Messianic Psalms : —

" The Messianic Psalms, instead of being reduced by forced interpretations and gratuitous assumptions to a level with the rest, or, on the other hand, discriminated from them too sharply, and thus entirely isolated, are rather to be regarded as an integral part of a connected system of thought and feeling. These constitute the crowning portion of the pyramid, resting upon and sustained by all that lies beneath it, while the same lines traverse the whole from base to apex, determining its figure and dimensions. They are the foci, to which every ray more or less directly tends, and into which it ultimately falls, luminous points

into which the brightness diffused over the whole is gathered up and concentrated. They form not merely the most important portion of all, but that to which the rest in their measure contribute, the advanced lessons to which the rest are preliminary and preparatory, paving the way for them step by step. The teaching regarding the Messiah is not suddenly or spasmodically injected, as it were, without antecedent explanation, or anything to account for its introduction, standing apart from its own context and all its surroundings, and disconnected from all other objects of religious thought and meditation. It is interwoven most intimately with the whole, and forms in fact its centre and heart, the seat of its life, whence vitality is derived to all the rest. And it is by the entire complex system of Old Testament teaching, not by a few isolated predictions, having direct, immediate, and exclusive reference to Christ, that the preparation for his coming is made.

"It is here just as it is in the prophets. Their predictions of Messiah are never isolated passages sundered from the body of their ministry and having no connection with it, sudden glimpses into the distant future, but standing quite apart from the rest of their disclosures. The messianic revelations are the centre and heart of each prophet's work, bound indissolubly with every fibre of the whole. The mode and manner of his exhibition of Messiah is shaped by the tenor of the entire prophecy in which it is found. While, on the other hand, the estimate set upon each book of the prophets, and its proper classification and position in the scheme of the Old Testament, is regulated by its messianic contents. It has been greatly, as we think, to the prejudice of the christological study of the Old Testament that Christ has been sought and found only in detached parts and passages; that what is directly messianic has not been viewed in its vital connection with the entire dispensation in which it is found. Hence the failure to see the *whole* Old Testament just in that light in which it chiefly presents itself, and should be principally regarded as one continuous scheme of preparation for the coming of the Son of God."

The "Universalist Quarterly" for April contains a vigorous article upon "The Resurrection of Jesus Christ." One is thankful in these times for a positive statement of an old article of Christian faith, and we are glad to find that some persons still hold on

to the affirmations of the Primer in answer to the question, "Who was the oldest man?" Here, also, the doctrine of the Incarnation gets itself stated in an article on "The Eternal Logos."

The "Methodist Quarterly" for April, discourses as follows upon Educational Qualifications for the Ministry:—

"We do not assert that high culture *incapacitates* a man for the work of the ministry among the humbler and ignorant classes; but we do hold that it unadapts him for such a work. There are individual instances of noble self-sacrifice in this respect, but in the majority of cases, by a law of nature which contravenes no law of grace, the minister of high culture will work among the upper circles. We do not say that his Christian culture has damped in the least his human sympathy for the ignorant. On the contrary, his views of the brotherhood of humanity become clearer and broader and tenderer. But while high culture does this for him, it also puts him in a higher plane of thought; it makes him abstract in his modes of discourse; it gives him a horror of coarse manners and coarse speech, of dirty houses, and of coarse and filthy clothing. In a word, while it broadens his theory of human rights, and extends its embrace to take in the race, it works in him a social transformation, an aesthetic taste, which shrinks from and repels the coarseness and ignorance of the lower classes. Knowledge is power, but in itself has no moral character; and one of its results is, irrespective of moral or religious condition, to draw its possessor away from the society of the ignorant, into that which is like itself. And when we find individual instances of the contrary, the rule is only made more obvious and striking by such exceptions.

"It is a standing complaint that as our members grow rich, as they mount to refinement and luxury, and enter what is called 'society,' we are in danger of losing them. If the parents who have made the fortunes abide with us, the children soon drop off, and with the infirmity of the old people our hold upon the family ends. This is an account of hundreds and hundreds of families. This, indeed, is very ungracious, but still very natural. Wealth and culture and fashion have thrown the young people into 'society' whose church relations are with other denominations; and not being religious, or having allowed fashion and show to darken the divine life within them, they conform their religions to their

social relations. We ourselves are acquainted with almost innumerable cases of just this sort.

" But while we are thus losing the rich and refined at one end, are we holding our own with the masses at the other? We verily believe we are not. We do not mean that the poor, like the rich, are leaving us for other communions; but while the fortunes of our poorer people are improving, and they are tending upward into a more respectable status, we are not filling the places they vacate with fresh recruits from the lower classes. We do not make, as we formerly did, an aggressive war upon the masses. We are in advance of other churches in this respect, but far behind our former selves. We are, therefore, losing at both ends of the line. We do not seem to be able to hold our own people when they become rich, nor to attach and conquer the wild crowd as our fathers did.

" Now what is the remedy for this twofold evil? Whatever it may be, it must meet the demand at both ends. It must not seek to save the rich at the expense of the masses, and it ought not to hold or regain the masses in a way to drive off those who occupy the more favored positions in society. It should be broad enough to cover the whole ground. We must be a whole church, able to go out into the waste places and hunt and capture wild humanity, and at the same time to move gracefully and attractively in splendid temples and among pealing organs. It cannot be, as it seems to us, that a classical and theological education would meet both ends of this twofold demand. We want more and more thoroughly educated clergymen. Let the colleges and biblical institutes work might and main to furnish them. The demand is not likely to be met in the next hundred years. But if we attempt to make a thorough education a *sine qua non* to the ministry, we at once give up for clerical purposes a vast amount of available talent, to say the least, full as useful in certain spheres as the best scholars, and still fail to retain the wealthy who are now deserting us.

" Is it not manifest that our growing weakness with the masses results from the distance which we are beginning to throw between our ministers and them? Can any other reason possibly be assigned for it? We are as honest as we ever were, but we naturally follow our sympathies and go after our own sort of people.

If a rude young man is converted and burns to preach, before he does it you would take him out of his original element, and break the powerful tie which bound him to his fellows. Our view is, that the masses need such men, substantially in the rough, whose sturdy sense shall gather practical Christian love as their labors proceed, and who shall never know that they have a profession. Fresh out of mines, out of shops, from farms let them rush, carrying the new life to their lost fellows. In the Conference, and while they are working, do all that is possible to train them. Have circuits in the country and in the suburbs of the cities, where their rude sermons may be licked into shapes of fire by frequent repetition, and let the itinerancy be constantly bringing in at the same door new material, so as always to keep up the vital sympathy between the Church and the lower forms of human life."

The "Baptist Quarterly" is far in advance of all religious publications in paper and type. The Table of Contents is rich and various, and as we have turned over the pages of Volume 1, No. 1, we have been frequently induced to linger, when our eyes fell upon the following hints upon one of the Sources of Professional Power:—

"It has been said that while the best years of the lawyer, the statesman, and the physician are between the ages of fifty and sixty-five, the best years of the clergyman are between forty and fifty. Whether the remark be true, I will not decide. But if it be so, certain I am that the best way to meet and remove this comparison so unfavorable to us is diligent and persistent toil, especially in the study. With physical health unimpaired, the fifteen years next after fifty ought to be the most efficient in a man's professional life, — maybe, will be, if he carries habits of laborious study previously formed into them and through them; if, instead of quietly reclining beneath the shade tree of the position already attained, he sees other heights yet to be reached, and girds himself for the task. Robert Hall was in his sixty-second year when he returned to Bristol, the scene of his first continuous labors, and destined to become the scene of his closing ministry. He carried there the results of years of intense study, the most brilliant reputation in England as a preacher, and a body infirm and tortured by a painful disease; but he carried with him an

unextinguished literary ardor, an unabated love of study. Through life he was tormented with a desire to write better than he could. Hence it is that he wrote so well. To the unreached aim, the beautiful ideal, towards which he was ever aspiring, we owe those sermons upon which we now gaze as models of pulpit eloquence, as one does upon the statues of the sculptors of antiquity.

"This willingness to work will show itself in a studious preparation for the ordinary or minor service as well as for the great occasions. Whatever is worth doing at all—the lecture in a schoolhouse, or the talk in the conference-room—is worth preparing for, and is a part of that grand work to which the preacher has been called and set apart. 'It was,' says one, 'an evidence of Dr. Chalmers' singular wisdom, that on a certain fast-day in midwinter, he walked five miles in a severe snow-storm to meet a little company of the cottagers of Kilmany, one of the humblest of the Scottish villages, and there, as they sat shivering together in the damp dining-room of the manse, preached to them as elaborate and eloquent a sermon as was that day heard by the most brilliant assembly in the kingdom. It was a token of his fitness for the Chair of Philosophy in the College of St. Andrews, that when he was an incumbent of that office, he was accustomed to gather into his own dwelling on the Sabbath evenings the poorest of the neglected children of the neighborhood, and for that *respected* audience prepared himself with his pen as thoughtfully as for his class in the university. A noble specimen was this of a Christian minister. We can conceive it possible that a Christian should stand unmoved in the halls of Abbotsford, or on the banks of the Doon; but we envy not the heart or the intellect of the man who can enter the darkened study of the manse of Morning Side, where the Apollos of the Scottish Pulpit breathed out his life at midnight and alone, and there look without emotion on the manuscript piles that have been witness to the respect he felt for the villagers of Kilmany and the pauper children of St. Andrews."

Vehemently must we dissent from Mr. Lincoln's judgment of F. W. Robertson:—

"We must add, however,—though it may seem uncharitable to say it,—he died none too early for his good name and influence. A mental revolution was in progress which must have brought him in a little time among open unbelievers. His bitter personal

prejudices against the evangelical party had uprooted his early convictions; but a religious nature and a reverence for the Bible long maintained a glow of spiritual feeling and a belief in Christ as a Saviour. But his views of inspiration were growing more lax; the Bible was losing its divine authority; and there was nothing to keep him back from the fatal plunge made by Parker, Newman, Froude, and others who have gone over the same dreary road into a denial of Christ's divine character and of the supernatural elements of Christianity. From such a fate, it seems to us, he was saved only by an early death. All lovers of a scriptural piety must deplore his apostasy from the truth as it is in Jesus. His fine personal qualities and his brilliant powers as a preacher fitted him to do a noble work in England. Had his faith remained unchanged and his life been prolonged, he might perhaps have exerted an influence in the Church of England like that of Chalmers in the Church of Scotland. But neither genius nor eloquence can hallow error, and he has left only a doubtful fame. Good men speak with charity of his failings, and mourn that his love for Christ was not united with a love for his people and a faith in the supreme authority of the Word of God."

"The Panoplist" thinks that "it is evident to the most superficial observer that the doctrines and manners of the Puritans are fast disappearing from the theological and moral horizon."

We extract from the April number of "The Examiner" the following paragraphs upon "The Incarnation": —

"The incarnation of God in Christ has, more than any other doctrine, been conceded by theologians to be the central article of Christian faith.

"In ecclesiastical history, the theology of Christendom has turned upon two separate axes,—the Catholic theology on the incarnation, the Protestant theology on the sacrificial death of Christ. This last, while the most modern, is by no means so general or universal as the first, and there is evidence that Protestantism itself is fast returning to the correcter theology of the Catholic Church in regard to the fundamental doctrine of the gospel.

"Now, the ideas raised by this phrase (the incarnation), in most Unitarian minds, are painful, because they at once seem to involve an erroneous doctrine of the *Supreme Deity of Christ*. But

the actual New Testament, or Johannean doctrine of the incarnation, as the central and cardinal peculiarity of the gospel, contains no such idea, as we shall endeavor to show.

"The grand object of all religion is to reveal a proper knowledge of God, and establish a true filial relation between man and his Maker. God knows this infinitely better than we do, and, since the world was made or man existed, has been revealing himself as fast and as far as man could bear it. We may rashly suppose that there are *no difficulties* about the matter, but all history shows us that vast and most obstinate difficulties beset it. If God originally revealed himself to the first man, he revealed himself only as his Creator and his Ruler, and so imperfectly, that Adam either thought he was a being to be deceived, that might be safely disobeyed, or that some other knowledge (of the tree of good and evil) was more important and interesting. The Bible account of the insuccess that attended the original attempt to communicate to man the knowledge of God, and of the necessity of sweeping the godless world into ruin by the deluge, is an expression of the difficulty, not of awakening credulity, superstition, imaginations of spiritual beings, and erroneous conceptions of demons, in the human mind, but of planting the seeds of a true religion in the world. It could be done only most gradually, only in strict reference to the nature of humanity, only in accordance with the order in which the passions and powers of man develop themselves. God can reveal himself to man only as man, in the feeling and use of his own nature, sympathetically understands his Maker, by understanding the attributes which he himself possesses, and which reflect and interpret Him in whose image he is made."

"The New Englander" is not much impressed by the doings of the Unitarians in these last days.

"Another characteristic feature of Unitarianism at the present time is a newly-kindled zeal for organization and propagandism. Accordingly, there is not only an annual National Conference, and an annual arrangement for raising \$100,000 for denominational purposes, but the general idea is still farther carried out in the recent formation of Local Conferences. This trick of organization was, perhaps, learned from the surrounding 'sects.' Something seemed to be wanting, and it was thought best to make a

larger trial of what organization and money might do. Whether it will be found to answer the purpose remains to be seen. When Aaron waved his potent rod, 'the magicians of Egypt did so with their enchantments,' but it did not have the same effect. It would not be strange amid the present divergences of the members, if a National Conference should soon become an unwieldy body to manage, more provocative of war and division than an agency for peace and united effort. And certainly these large gatherings serve to publish abroad more widely and effectually, what were 'quite as well hushed up among one's friends.' Then, again, the world is not very greatly impressed with the results in the financial line. Year before last, if we mistake not, the \$100,000 was raised and a little more, but last year it fell short. It used to be a common remark that Unitarianism had the culture, the intelligence, and the *wealth* of Boston, and even of Massachusetts. But last year, three hundred and eighty-three Orthodox Congregational churches in Massachusetts, after paying their own expenses, raised for purposes of general Christian benevolence the sum of \$392,244. And they did not have to hold a general Convention to do it. It came along in a very natural and matter-of-course way, and the same thing essentially will be done this year and for years to come, without any great noise or machinery, and with no sense of weariness or exhaustion. In the State of Connecticut, the Orthodox Congregational churches number two hundred and eighty-six. After meeting all home expenses, these churches raised last year, for benevolent operations, \$257,164.60. Eleven orthodox churches in the city of Boston contributed last year, to various benevolent objects, \$107,755.11. Boston, where the Unitarian wealth and intelligence are so largely concentrated, has nineteen Unitarian churches. Our Methodist brethren have been displaying remarkable energy the past year in raising their centennial fund. Single churches have contributed, for this special object, almost the entire annual Unitarian fund. Bromfield Street Church gave between \$70,000 and \$80,000. Christ Church, Pittsburg, gave \$80,000.

"No, we repeat the world at large, is not so much impressed with the feat of raising \$100,000 a year, for religious work, as the Unitarians seem to be themselves."

Speaking of the radical wing, this writer says, —

" But we wish to bring forward a few passages to show what these men think about Christ. When we read these pages, we can understand, as we could not before, the spirit that animated the Parkerite wing in the debate at Syracuse. One of the coolest and most careful of these writers says, 'A preamble, after warm threefold discussion from year to year, is readopted to express the fundamental Unitarian faith by the single article of the Lordship of Jesus Christ. But the moral sense disowns this soleness of supremacy. To make him a finality is to make him a Fetish, and we have a Fetish now regularly installed in the Unitarian church, occupying room which only the adorable Spirit should fill.'

" From another pen we have a theory of Christ's life and death, showing the ambitious hopes which stirred his mind, and the plans which he revolved for gaining a name and place among men. He was possessed, it seems, of 'great spiritual force, and with this the peculiar physical habit which gives the power to heal disease.' And then the writer goes on to say,—

" 'This pious calculation affected deeply the thought of Jesus. He would descend to the lowest service that he might reach the highest throne. He would even submit to death, if he could not otherwise reach the messianic throne. He thought this might be, sometimes was sure it would be, but did not really prepare his mind for it. It was a trial that shook his faith when the cross rose in his path. The same fate as other aspirants before him? He could not drink that cup. He raised himself to hope that even this might conduct to that goal. But the cross was too much. He died with the old wail of the Jew mind upon his lips, — "My God! my God! why hast thou forsaken me!"'"

" The *Independent* thus states its purpose: is there need for any other organ of "Liberal Christianity" in the great metropolis of our land?

" Once for all, then, let us frankly set forth the one and central aim of this journal,— for this world, and for the next. Originally named 'The Independent,' both because of the ordinary signification of that manly word and also because the same word technically denoted a 'Congregationalist,' we now retain the name, no longer on account of its Congregational, but solely on account of its moral meaning. Whatever this sheet may have been in the past, it is henceforth not a denominational, not a sectarian, not a

Congregational, but a *religious* journal,—a religious journal aiming at a higher, ampler, and grander ideal than can ever possibly be realized by any sectarian or denominational sheet. We base these columns on the broad foundation of the Christian religion, not on the narrow platform of a Christian sect. Devoutly, unalterably, and humbly, we hold to the fundamental principles of Christianity. These we shall endeavor to teach, illustrate, and enforce. But as far as the East is from the West, we shall banish from these pages all unprofitable disputation on minor points of doctrines and creeds. So many men possess worse creeds, and yet better characters than ourselves, that we totally despair of forcing the whole world into moral goodness through the narrow method of one prescribed belief. We are thoroughly determined to conduct this journal, not according to the Westminster Catechism, not according to the Burial Hill declaration of faith, but simply according to the plain and undisputed principles of Christian ethics. Our epitome of theology is short, consisting simply of the two tables of stone,—love to God and love to man; but we beg to remind our brethren that “on these two commandments hang all the law and the prophets.” Since the Founder of Christianity thought this simple creed an amply sufficient statement of Christian doctrine and duty, we have not the hardihood to make any unnecessary additions to this perfect rule of faith and practice.

THE OLD HERMIT.

A YOUNG man, who had great cause of complaint against another, told an old hermit that he was resolved to be avenged. The good old man did all that he could to dissuade him, but seeing that it was impossible, and the young man persisted in seeking vengeance, he said to him, “At least, my young friend, let us pray together, before you execute your design.”

Then he began to pray in this way: “It is no longer necessary, O God, that thou shouldst defend this young man and declare thyself his protector, since he has taken upon himself the right of seeking his own revenge.”

The young man fell on his knees before the old hermit, and prayed for pardon for his wicked thought, and declared that he would no longer seek revenge of those who had injured him.

RANDOM READINGS.

THE CONFERENCE AT WEST NEWTON, held May 15, discussed the relation of the PARISH to the Sunday-school, and its responsibilities therein,—a subject worthy of the gravest attention of the delegates from the parishes themselves. We never shall have the Sunday-school on its true foundation until it is made an institution of the society *as such*, not one in which only a few teachers, volunteering their services, are concerned. Until it is *within* the society and the Christian Church,—not hanging loose upon it externally,—the Sunday-school will never do its full work and accomplish its end. The meeting of the Conference, though pervaded with an excellent spirit, would have been more satisfactory, we think, if the very general interest felt had crystallized into definite resolves and been put to the audience, with an emphatic yea or nay from them, which would have pledged them, both men and women, as representatives of the Church, to go home and *do something* as well as to talk and hear talk. We have felt another deficiency in our previous meetings, whether Conference or Sunday-school,—the spirit of devotion should more fully inspire them,—they should open with an hour of prayer, fellowship of the Spirit, and snatches of song.

One thing, more remotely connected with the subject, but we think vitally connected with parish life: An agent of the "Christian Register Association" announced to the Conference that the "Register" had attained to a list of six thousand subscribers instead of its original two thousand, and had become "a power in the land." There was a visible "Amen" on the face of the audience. But we have just begun to understand this mighty agency of a strong, devout, weekly, religious periodical in helping the pastor in his work and vitalizing the whole parish. Every minister, who has had the experience, knows with what encouragement he can go into his pulpit Sunday morning, and how much better will be the hearing he will get if a religious periodical like that which the "Christian Register" has *become* has gone as a silent messenger into the families of the parish on Saturday evening. Two things we need to make such a messenger an efficient co-worker with the minister. It should bring the people

into living *rapport* with all that is good in the whole denomination and the world generally, and so tend to do away with the hard-shell *isolation* which has been the bane of the Unitarian churches; and it should have devout matter that feeds the heart as well as the head, and ministers to the soul's deeper wants and cravings. This is done not by mere essays, nor yet by doctrine urged controversially, but by rousing appeals to the conscience, and by doctrine applied and put home to the spiritual nature. The "Register" has become a "power" by doing both these things better than they had ever been done before; but in regard to the last-named, we are tempted still "to cry for more." And what shall hinder in a general effort for the good of the churches and denominational life, to double the subscription-list and make it twelve thousand, and then double it again and make it twenty-four thousand? It could be done just as well as not if the minister and the delegates would see this subject in its true connection with the life of the churches.

S.

"THE ETERNAL GOODNESS," republished in the "Tent on the Beach," gives that form of faith in the impartial and exhaustless love of God which, declining to put it forward as a doctrine of religion drawn from the Bible by textual criticism, yet brings us to lean our hearts on God in undoubting trust that all the future will be the best possible for us and all our brothers that Almighty Love can make it. There are a great many Universalists of this kind in all the denominations.

"I know not what the future hath
Of marvel or surprise,
Assured alone that life and death
His mercy underlies.

"And if my heart and flesh are weak
To bear an untried pain,
The bruised reed he will not break,
But strengthen and sustain.

“ No offering of my own I have,
 Nor works my faith to prove ;
 I can but give the gifts he gave,
 And plead his love for love.

“ And so beside the Silent Sea
 I wait the muffled oar ;
 No harm from him can come to me
 On ocean or on shore.

“ I know not where his islands lift
 Their fronded palms in air ;
 I only know I cannot drift
 Beyond his love and care.

“ O brothers, if my faith is vain,
 If hopes like these betray,
 Pray for me that my feet may gain
 The sure and safer way.

“ And then, O Lord, by whom are seen
 Thy creatures as they be,
 Forgive me if too close I lean
 My human heart on thee.”

THE LIGHT OF HOME.

(FROM KRUMACHER.)

A PILGRIM was hastening home from distant lands, and his soul was filled with sweet hope ; for he had not seen his dear parents and brothers for many years. On this account he made all haste. But when he came among the mountains, the night surprised him, and it became very dark, so that he could not see the staff in his hand. And as he came down from the mountain into the valley, he lost his way, and wandered to the right and to the left, and was much troubled, and said sighing, “ Ah, that I could meet some person who could put me in the right way ! how thankful I should be to him ! ” So saying, he stood still, and waited for some one to guide him.

Whilst the bewildered pilgrim was thus standing, full of doubt

and uneasiness, lo ! there appeared, at a distance, a flickering light in the darkness, and its gleam seemed delightful to him in the dark night. "Blessed be thou, messenger of peace !" cried he, " thou givest me information of the neighborhood of human beings ! Thy feeble gleam appeareth to me, in the gloom of the night, as delightful as the dawn of day."

He hastened, with rapid steps, towards the distant gleam, and thought he could see the man who was carrying the light. But lo ! it was a will-o-the-wisp, born of the swamp, and hovering over the stagnant pool. And he was walking towards the edge of an abyss.

Suddenly he heard a voice behind him which called, "Stop ! or you are a dead man ! "

He stood still, and looked round. It was the voice of a fisherman, who was calling to him from his boat. "Why," said he, "should I not follow the friendly light ? I have lost my way ! "

"Friendly light !" said the fisherman ; "what you call by that name is a deceitful appearance which entices the wanderer to destruction ! Evil, subterranean powers create from the foul swamp the nightly exhalation which imitates the ray of the friendly light. See how unsteadily it wavers about, this evil birth of night and darkness !" As he spoke, the deceitful light was extinguished.

The will-o-the-wisp was gone out ; and the weary pilgrim thanked the fisherman for rescuing him, with hearty gratitude. But the fisherman answered and said, "How could a man leave another in error and not lead him into the right path ? We both of us owe thanks to God, — I because he appointed me to be the instrument for conferring a favor upon you, and you, because it has been so ordained that I should be in my boat upon the water at this hour."

Thereupon the benevolent fisherman left his boat, accompanied the bewildered pilgrim for some distance, and pointed out to him the right way to his father's house. The pilgrim now proceeded with confidence ; and from a distance the light of his home shone through the trees towards him with modest gleam, — doubly pleasant to him, since he had reached it through danger and error. He knocked, and the door opened, and his father and mother and brothers and sisters hung upon his neck, and kissed him, and wept for joy.

MOTHER, I DREAMT OF THEE.

I DREAMT of a land 'neath a sunny sky ;
I dreamt of a spot where my fathers lie ;
Holy and bright was the vision to me,
For mother, sweet mother, I dreamt of thee !

I gazed on the home where my childhood ranged ;
All was familiar, the land was unchanged ;
And I saw the light of the sunbeams fall
On the old lime-trees, by the garden wall.

I heard the wild gush of the waters free,
And the murmuring hum of the summer bee ;
But music far sweeter bade me rejoice.
O mother, my mother, it was thy voice !

I dreamt that I sat 'neath the blossoming tree ;
What then were the cares of a false world to me ?
I felt that a soft hand was pressing mine.
O mother, dear mother, that hand was thine !

There was music low in the poplar trees,
There was singing sweet in the passing breeze ;
And I dreamt that the land was bright and fair.
O mother, my mother, for thou wert there !

Too soon, too soon has that vision fled ;
I woke but to weep for the long-lost dead ;
Too soon has the dream of my childhood flown ;
Thou hast left me, mother, — I'm all alone.

"THE soul is to the eyes what sight is to the touch : it seizes what escapes all the senses. As, in art, that which is most beautiful is beyond prescription, so, in knowledge, what is most high and most true is beyond experience."

A FEW WORDS FOR MOTHERS.

THERE has been a great deal said about the education of children ; indeed, so much, that one would think the subject must have been worn threadbare long ago ; but whilst children come amongst us, they keep fresh in our minds the sacredness of our connection with them, and each one demands anew from our hands that treatment which is right for them. Many believe that it is idle to lay so much stress upon the subject of education, and bring forward repeated instances where the child has remained unaffected by the dealings it has met with ; and, in spite of the mother's most assiduous care, has followed the bent of those dispositions which she has vainly endeavored to overcome. No doubt, there are instances of this sort, which would lead a superficial observer to pronounce that it was in vain to deal with natural temperament ; but we believe that, could the whole history of the child's life be known who has so disappointed the efforts of the parent, we should be able to account for this great disappointment, and show where the mistake was made that led to results so wide of the mark aimed at.

There is one fact that is too often overlooked when we speak of the education of children : the whole of the business is put upon the mother, as if she were the only parent, and the father is merely considered as a sort of supernumerary,—one who, in this department, has nothing to do but to kiss and to scold the children as the humor may be. It is to fathers that we would now say a few words, and ask them whether they do their duty to their children or their children's mother, when they leave this work entirely to them ? They must remember that the child takes either for his model, and learns his lessons with the same faithfulness from the one as the other.

It is somewhere said, " Children may be neglected or spoiled : servants and governesses, uncles and aunts, may rule their fate to their present weal or woe ; but there is no happiness and no misery which affect our future reminiscences so surely, which sink so deep into the heart, to wither or gladden it in the trials of life, as that which we owe in the days of our childhood to our parents." Is a father willing to relinquish his share in these reminiscences ? Is he willing that this being who has been committed to him

should look back upon the enchanted ground trod by his youthful steps without seeing his loved form amongst the visions which come before his child, as he rests upon the sunny spots of his early days? Does he feel that he has nothing to do with the sacred task of helping this tender spirit on its way in this world all so strange to him? Does he forget that he was once a child to be encouraged and taught and sympathized with, to be guided and comforted and strengthened in the trials that await the little stranger in a strange land?

One would think sometimes, from the manner in which fathers deal with their children, that they were utterly ignorant of the fact that the little being who has come into the world without any will of his own has a right to be attended to, — has wants to be supplied, desires to be gratified, love to be met, fears to be lessened, timidity to be overcome ; that, in short, he has all the beginnings of a life which is to be satisfied only in eternity.

A father who is not willing to be troubled by his children, who is not willing to give up his newspaper, or his book, or any other agreeableness that he may be enjoying, to attend to the demands that the child makes upon him, is not worthy of the sacred name ; and he should ask whether, in this neglect, he is paying the great debt he owes for the privileges he himself enjoys. It is very easy for him to say that the mother is the best fitted to bring up the children, — that she has more patience, more love and tenderness, and can better get at them, — that her being so much more with them gives her an opportunity of studying their characters than the father, who is absent from them, can possibly have. While this is true, it does not take from the father his responsibilities, nor lessen his obligation to do what he can by word and deed in helping on the noble work which God has assigned to them both alike. A child's parents are the embodiment of his ideal of power and love, — they are his standard ; he has no higher to look to ; his observation is the instinct which teaches him, and he learns and practises accordingly. He experiences from his mother the most devoted love and care and sympathy. He sees that she is feeble and sick and yet ever ready to do all she can for him ; has smiles and tears at his bidding. He sees his father strong and powerful, unmindful and inattentive to all the little treasures of his soul, as he pours them out before him, as he has done before to his mother, who has seen in him all the bright promises of the

future man, and shows by her glistening eye that she is the child as well as the mother,—that she is not too great to enter with him the fairyland of his baby fancy. What is the lesson that he learns by this observation of his, he could not tell you; but when it has been conned long enough by him, the answer will be, that power and selfishness go together,—that what has been his comfort and stay in the untried path where his tender feet have trod takes a lower place than the selfish use of the privileges of a superior strength and position. Why is it that all the self-sacrifice should come upon what is called the weaker vessel? Why should the so-called lord and master give up the highest office any one can fill,—that of helping a human soul to grow up to its immortality? Why should not those who are joined together in the joys and trials of life go hand in hand in this work, appointed for them as it is by the great Parent of all?

There are doubtless many instances where the reverse of this statement is true, but in the majority of cases we fear it will be found to be correct.

S. C. C.

WE were gratified to read in a late issue of the "Christian Register" the "Address delivered at the Laying of the Corner-Stone of the Second Congregational Unitarian Church, New York, Nov. 24, 1825.

It has been rarely our privilege of late to read or hear a definite statement of the Unitarian faith. And although this statement is styled "strangely archaic" by the author of the note which introduces it, we welcome it, accompanied, as it is, by strangely depreciating criticism. Archaic, we understand to be a euphemism, intended to express the idea that certain views either have been or ought to be quietly *laid on the shelf*. Now, we would inquire in what respect the following extract, containing that portion of the Address stating the grounds and principles of our Christian faith, is obsolete or antiquated:—

"We lay this stone, this corner-stone of a Christian temple, in the firm and happy belief of one God, the Father, almighty, wise, just, good, and merciful,—the God of our lives and the God of our salvation. Rejecting, as the inventions of a benighted age of the Church, all distinction of person in the

Deity, and all ideas of his character that do not comport with the parental relation, which he sustains to his creatures, we here begin a house, where God may be worshipped as the only God, the Father, without equal, without partner, through faith in Jesus Christ, his well-beloved Son, our Saviour and Redeemer. Believing this, as we think, on most certain warrant of Holy Scripture, we look up with humble confidence for the blessing of Almighty God on our undertaking.

" We lay this stone,—as joyful believers in Jesus Christ; as believers in the *divinity of his mission*,—in the supreme authority of his doctrine, — in the miracles which he wrought by the power of God, in confirmation of the truths he uttered; as believers in his prophetical and mediatorial character,—that he is the only true prophet of God, — that his religion is the only one that has God for its author, and the true happiness of man for its end,— that all the commands, precepts, institutions of Jesus have the force and obligation of divine commands, precepts, and institutions,— that he is the only appointed medium of approach to God by prayer,— that in his name all acceptable worship must be offered up,— that the rejection of him is the rejection of God,— that they who despise him who sent him.

" We lay this stone,— in a belief of the Christian doctrine of a resurrection from the dead, and of a state of righteous retribution beyond the grave, — in the belief that all they who, according to the light they have, lead virtuous and devout lives, shall, through the infinite mercy of God, declared in Jesus Christ, be received to eternal life and joy,— and that the unjust— all they who despise the riches of the goodness, forbearance, and long-suffering of God — shall be reserved unto the day of judgment to be punished.

" We lay this stone,— as believers in the divine authority of the sacred Scripture of the Old and New Testaments. We believe these books to contain the whole will of God as it was revealed to the Jews by his prophets, and to the world by Jesus Christ his Son. The Bible is the rule of our faith; its chapters and verses are the articles of our creed. The Bible is the rule of our conduct. The Bible is the charter of our immortal hopes. With this volume open in our hands, and reading as we go, we walk fearlessly through the world, sure that it will guide us right in the midst of duty and trial, and lead us at last to the desired haven. We re-

joice in our possession of this blessed book. We thank God for its gift; and it is our constant and fervent prayer that the time may soon come when all men in all parts of the earth shall possess it, understand it, and obey it.

"We begin this church as practical believers and defenders of the great Protestant principle of the right of private judgment in matters of faith. We yield up our right to understand and interpret the sacred Scriptures for ourselves, and to believe as we see evidence to preponderate this way or that, to no man or number of men, to no Church or Council, Synod or Assembly. We think we are answerable to God alone for the faith we adopt or the faith we reject, and that man has no power to meddle in the case. And we trust that from this place no man or woman will be denounced for his faith in Christ, be that faith what it may. And ere one such anathema should be uttered within these walls, we pray God that they may crumble to their foundations."

Such was the theology of Wm. Ware. And it is our firm belief that the great body of Liberal Christians, and especially a large majority of those possessed of weight of character, maturity of judgment, and unquestioned influence, still hold the doctrines of the Address, one and all. The late Geo. Livermore and Henry Bigelow, two of the most esteemed and lamented of our laymen, did they not regard these views as ever old, ever new? The most distinguished of our clergy, judges, members of Congress, governors, how many of them have outgrown these "strangely archaic" notions?

There has been, as is estimated, good progress of late among Unitarians; not in theology, however, but in work. Not so many "old opinions have passed away" as new fields have been tilled.

And now, that we are going forth into the vineyard, let us not forget the words of the Master, nor slight his authority. Let us not comfort ourselves with the wretched sophistry that it matters not what a man believes, provided he aims to do what is right; but rather, reflecting that no man's work can surpass his ideal, let us have a perfect ideal, even Christ.

R. J.

LITERARY NOTICES.

Swedenborg as a Philosopher and Man of Science. By RUDOLPH LEONARD TAFEL, Chicago. E. B. Myers & Chandler. There is too much in this book which savors of mere puffing to suit our taste. It is well to help small men into notice in this way. Swedenborg is too massive to need indorsing by popular writers and reverend divines. The book is fragmentary, made up of extracts which will give some idea of Swedenborg's profound scientific arguments and power of analysis. Much of this, however, is mere "index-learning." Whole pages are descriptive of the titles and contents of scientific works. At the same time, there are extracts illustrative of Swedenborg's anatomical, chemical, magnetic, and astronomical theories, of exceeding interest to men of science, and showing how he anticipated some of the most important modern discoveries. The book has a beautiful dress both in printing and binding, and should be read by those who have not time or opportunity to read Swedenborg's voluminous works, but would get some idea of the immensity of his arguments and the universality of his genius.

S.

Noyes Translation of Job, Ecclesiasticus, and Canticles. Third edition. *Noyes Translation of the Psalms and Proverbs.*

The American Unitarian Association republish these volumes, and in doing so have rendered invaluable service to the religious public of all denominations. The books, which comprise the obscurest portions of the Old Testament as found in the common English version, are here rendered into the purest and most limpid English. Job is another man altogether, and the most wonderful and perhaps the oldest poem in the world is given us again in its native beauty. The allegorical theory of the Canticles is rejected by Dr. Noyes. He regards it simply as a Hebrew pastoral; and his notes, with the Introduction and new division and headings, and the new and luminous translation of the song itself, will make it a fresh book to the English reader. All who love their Bibles should have all Dr. Noyes' translations now given in uniform series.

An Inquiry into the Origin of Modern Anæsthesia, by HON. TRUMAN SMITH, is published by Brown & Gross, Hartford. Mr. Smith is strenuous in ascribing the great modern discovery to Dr. Horace Wells, and not to Drs. Morton or Jackson. They must read the book who are interested in the controversy. It makes one hundred and sixty-five large octavo pages. S.

The Little Barefoot. A tale by BERTHOLD AUERBACH. Translated by Eliza Buckminster Lee. Illustrated. A German story, and one of the very best. It is a child's book, which the old folks also read and are charmed with.

The Progress of Doctrine in the New Testament is a course of Eight Lectures on the Hampton foundation, by THOMAS DEHANY BERNARD, M. A., of Exeter College. Published by Gould & Lincoln.

The American editor, in a prefatory note, says of this book, "I have rarely perused a more attractive or instructive work, and I do not hesitate to pronounce it one of the best fruits of biblical study in modern times." "There is not, I believe, a dark or dull sentence in the volume." Some allowance must be made for theological sympathies in such high praise, but there is no denying that it is a very fresh and suggestive book, and will be highly relished by those who are interested in the internal evidence of the New Testament. The argument from the congruity interlacing, and progressive unfolding of truth in the Four Gospels — made by four hands, but presenting one image of the Christ — undistorted and ever brightening in effulgence, and beyond any human wit to conceive or any human pencil to paint, is sufficient of itself to upset all the theories of Strauss and Baur. The argument, as applied to the Epistles, we do not think of equal force and clearness.

The Tent on the Beach, by WHITTIER, already noticed, we have read and reread. It is a mosaic bound together by a very artificial thread of unity. We love the old songs in it better than any of the new ones. "The Eternal Goodness" should be committed to memory, and should sing in the heart as an eternal melody, and melt it into love of God and man. S.

Sermons. By EDWARD B. HALL, D. D., with a brief Memoir.

They are dedicated to the society of which he was pastor, by his family. They bring him before us with exceeding vividness, and in reading their powerful and pungent appeals, we hear again the impassioned tones of his voice. Dr. Hall's was the most efficient kind of preaching,—not only earnest but direct, singling out the individual and searching him through. We have heard him when he seemed like a prophet sent with a special message to his hearers. These sermons, we should judge, are fair specimens of his best style of preaching. The two sermons, for instance, "Small and Great Conflicts" and "Parting of the Way" are exceedingly characteristic, and remind us of his strong grasp upon his hearers. The volume will be a valued legacy to the many who knew and loved Dr. Hall.

s.

Love in Spain, and other poems, is a new volume by MRS. LOWE, wife of the Secretary of our American Unitarian Association, author of "The Olive and the Pine." It will receive a cordial welcome, and it fully merits it. The drama, which is the principal poem, is a tale of love between a Spanish nobleman and an English lady, who was a member of the family of the English resident minister. It is a picture of manners which is exceedingly life-like, and the interest of the reader is held closer and closer to the end. Mrs. Lowe uses the English language with remarkable purity and skill. It flows from her hand in a transparent stream that reminds us of Talfourd's dramas. The characterization is true to life, especially as regards woman, and there are touches which indicate rare insight into the mysteries of the heart. Only a woman could have drawn the character of Eleanor and described it through all its delicate and beautiful shadings.

The minor poems are given under two heads "Miscellany," and "The Shadow over the Land." The latter were written during the war, and have the genuine inspiration of the hour.

s.

MESSRS. TICKNOR & FIELDS publish a most attractive Diamond Edition of *Longfellow's Poetry*. Small as the type is, it is very distinct, and the page does not weary the eyes, unless, of course, the book is used, contrary to its design, for continuous reading.

First Historical Transformations of Christianity. From the French of Athanase Coquerel the Younger. By E. P. EVANS, Ph. D. Boston : Wm. V. Spencer, 203 Washington Street. 1867.

Coquerel the Younger has not, in our judgment, sounded the depths of Christianity. His book reports only what is to be seen on the surface, and whilst it is reverent in tone and earnest in aim, can only be regarded as an altogether inadequate treatment of the vast subject which it proposes to discuss. The translator has done his work well.

Homiletics and Pastoral Theology. By WM. G. T. SHEDD, D. D., Baldwin Professor in Union Theological Seminary, New York City. New York : Charles Scribner & Co., 654 Broadway. 1867.

Professor Shedd has supplied the student of theology, the candidate for the ministry, and the preacher and pastor of many years' standing with a most excellent tonic. Those who cannot accept his views upon the nature or the contents of Revelation, and whose sermons would differ *toto caelo* from his, will yet know how to use his book and be stimulated by it. How to make each new discourse better than the preceding one,—better in the sense of being more edifying? That is the question which every living minister will still be asking, remembering that whilst only the Spirit quickens souls, and only the Truth nourishes and sanctifies, the body and form are also to be regarded. We have read the lectures with great interest, and if we have not profited by them, the fault is ours alone. From the lecturer's stand-point, they are admirable. Perhaps we ought not to find fault with him that he fails altogether to recognize the difficulties which hinder so many in our day from making a hearty Christian confession. Without the least abatement of his confidence, a more genial bearing toward the bewildered reasoner would add power to his word. E.

The Authority of Jesus. A discourse before the Liberal Churches, held in Northumberland, Pa., April 10, 1867, by W. H. FURNESS, D. D. Published by request of the Conference.

This is on Dr. Furness' favorite theme, and his whole heart is in the discourse. It is a flame of heart-fire from beginning to end. We think the author never wrote nor said anything better, and we do not see how anything better from his stand-point is even possible. S.





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At the age of fourteen he was apprenticed, according to the English custom, to a blacksmith, at Ilkley, in Wharfedale, Yorkshire, where he continued to work for a dozen years, acquiring a good capital of health and vital force, a well-developed and firmly-compacted body, and a good deal more—so much more that he longed for better air, more room, and opportunities than were possible there. Accordingly, in 1850, with a large outfit of discontent and faith and hope, but with little else, he came to America, and soon found employment at hammer-making in Shoemakertown, near Philadelphia.

His thoughts were early turned into religious channels, and during the last year of his English life he frequently exhorted in Methodist meetings. After his arrival here, he preached regularly in the Methodist pulpits of the circuit, receiving for ten years' services a large return of grateful affection and enriching experience. During the last two years of his blacksmith life, Mr. Collyer became acquainted with Lucretia Mott, the gifted Quakeress, and Dr. Furness, the well-known preacher and philanthropist, of Philadelphia. The words of the latter made a profound impression upon him, and opened up new views to his mind. Accepting an invitation to preach in the Unitarian pulpit, the Methodists refused to renew his license; and just at this time, 1859, receiving an invitation to the ministry-at-large in Chicago, he left the anvil for a more congenial field of labor. The mission prospered under his charge, and soon became a self-sustaining, influential society. Mr. Collyer has won public notice and a national reputation as preacher, philanthropist and writer.

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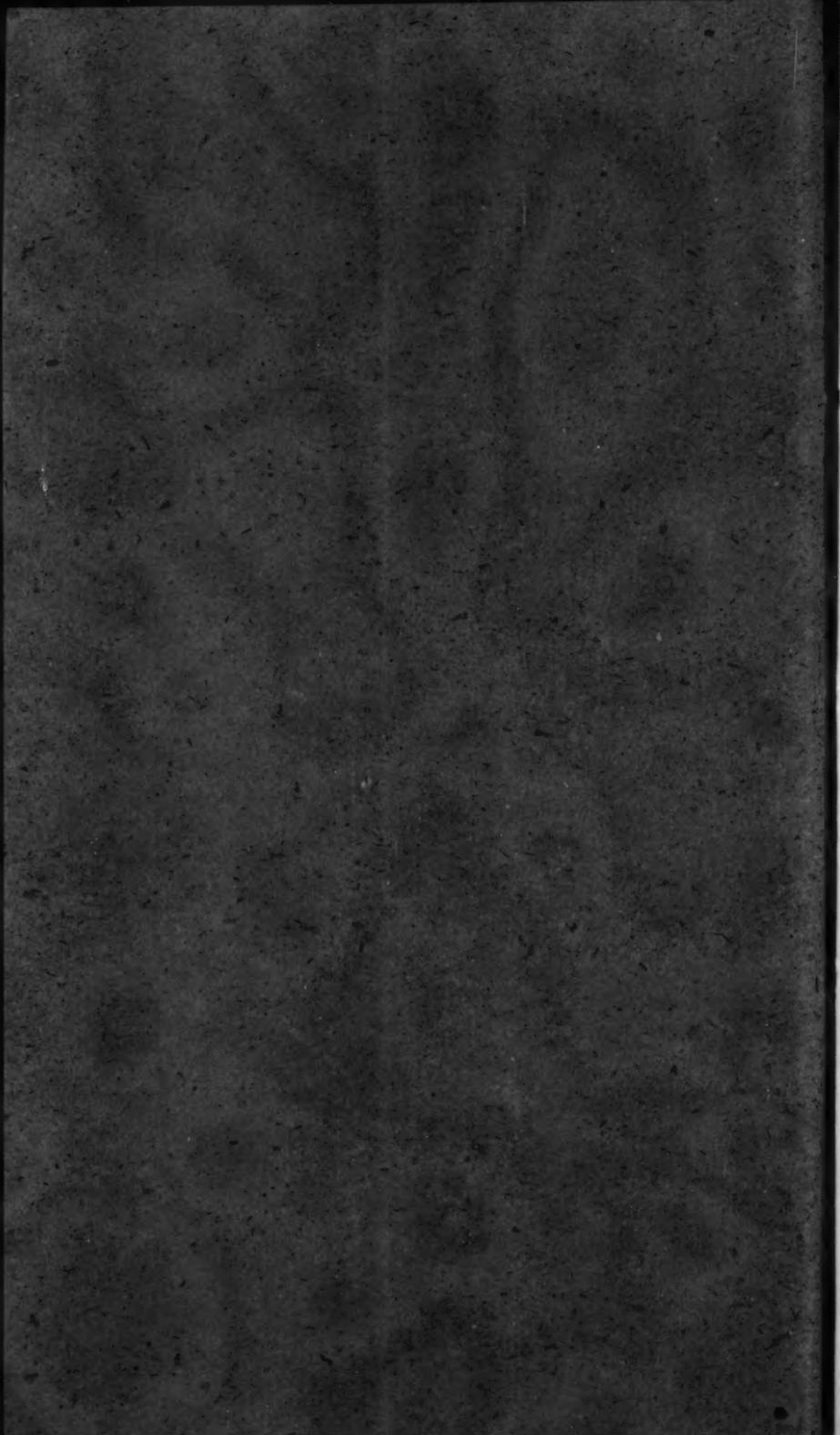
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